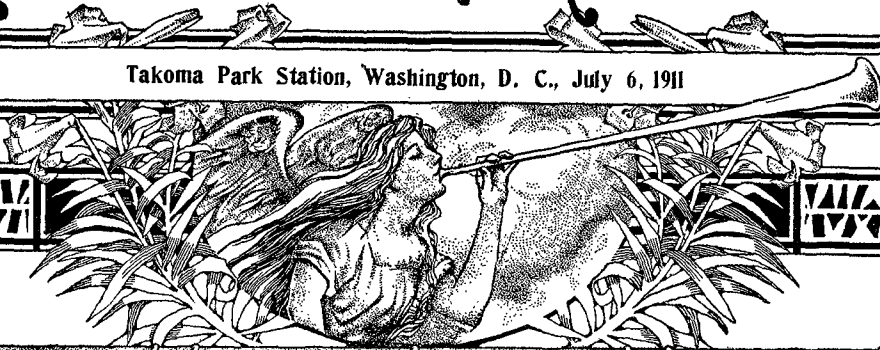


The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., July 6, 1911

No. 27



The Blessed Life

O blessed life! the heart at rest
When all without tumultuous seems,
That trusts a higher will, and deems
That higher will, not mine, the best.

O blessed life! the mind that sees,
Whatever change the years may bring,
A mercy still in everything,
And shining through all mysteries.

O blessed life! the soul that soars,
When sense of mortal sight is dim,
Beyond the sense — beyond to Him
Whose love unlocks the heavenly doors.

O blessed life! heart, mind, and soul
From self-born aims and wishes free,
In all — at one with Deity,
And loyal to the Lord's control.

O life! how blessed, how divine!
High life, the earnest of a higher!
Saviour, fulfil my deep desire,
And let this blessed life be mine.

— W. Tidd Matson

THE WORK AND THE WORKERS

MR. ROOSEVELT acknowledges with thanks our courtesy in sending him a bound volume and current issues of the *Protestant Magazine*.

THE manager of the Postal Telegraph-Cable Company in one of the largest cities of the South has just ordered 25 copies of the *Protestant Magazine*, No. 2, 1911.

IN case you are in doubt as to which of our magazines to handle, send twenty-five cents in postage-stamps for a sample copy of the latest numbers of *Life and Health*, *Liberty*, and the *Protestant Magazine*.

As a special favor to us, and to avoid confusion in the assignment of territory, we are asking all our agents for *Life and Health*, *Liberty*, and the *Protestant Magazine* to order through their home conference tract society.

THUS far during this season eight members of our "Travelers' Club" have sold 13,640 copies of *Life and Health*, in 46 of the leading cities of 13 States. These "Travelers" go from one city to another, and arrange with our tract societies in advance for supplies of magazines, territory, etc.

PASTOR W. A. SWEANY, of the Bahamas, has just given us an order to send *Liberty* and the *Protestant Magazine* one year to 75 of the most prominent people in those islands. The list includes the names of the governor, chief justice, colonial secretary, attorney-general, receiver general, leading pastors, etc.

PLEASE help us to reach 19,977,820 public-school pupils and college students through their 534,450 teachers and instructors. You can do this by sending \$1.50 to your tract society office to pay for mailing *Liberty* or the *Protestant Magazine* for one year to ten of these teachers. Or, we will mail the beautiful Educational number of *Liberty* or the latest number of the *Protestant Magazine* to 30 of these educators for the same amount. Send the money through your conference tract society, and we will do the rest. We have the names and addresses of these teachers.

A LIST of the names of the prominent persons who read *Liberty*, the *Protestant Magazine*, and *Life and Health*, would more than fill this entire page. It would include such notable persons as the ex-president of the United States, numerous governors of States, university and college presidents and professors, judges, sheriffs, mayors, aldermen, editors, physicians, librarians, clergymen, political leaders, teachers, attorneys, etc. Kindly help us to extend the influence of these magazines still farther. Ask your tract society secretary how you may do this at but little cost on your part.

"BUT," you may say, "I live in a country village, and could never sell many magazines here, for I have no territory." Perhaps you might follow the plan adopted by one of our agents in South Carolina. Although she lives in a small country village, she sells on an average 100 magazines a week. She writes: "I spent three days selling 100 magazines in the cities near by, and then returned home. I hope to sell 100 copies every week. I sold 250 copies in one week." Why not try this plan?

A NUMBER of our subscription book agents are finding out that it pays them to sell copies of *Life and Health*, *Liberty*, and the *Protestant Magazine* Saturday evenings. This enables them to pay their room rent with *Life and Health* expenses while they are waiting to make their deliveries. Speaking of this plan, Brother I. G. Bigelow, missionary secretary of the Columbia Union Conference, says:—

"I am advising our city workers to pay their room rent with *Life and Health*, and those who are trying it find it works all right. After closing the canvass on their book, and as they arise to leave, they incidentally mention the fact that they have an interesting magazine on health themes for the home, and ask the party to take one copy. This is done generally when the worker fails to get an order for his book. It takes only about two minutes longer, and is almost always successful."

Where the June "Life and Health" Went

THE following list of our conferences shows the number of copies of the June *Life and Health* ordered by each:—

2,000 or More Copies

(1) Northern Illinois; (2) Massachusetts; (3) Iowa.

1,000 to 2,000 Copies

(4) North Missouri; (5) Ohio; (6) Eastern Colorado; (7) Southern New England; (8) Western New York; (9) California-Nevada; (10) Northern California; (11) Southern California; (12) New Jersey; (13) Florida; (14) West Kansas; (15) Minnesota; (16) Indiana; (17) Greater New York.

500 to 1,900 Copies

(18) Virginia; (19) Wisconsin; (20) Southern Oregon; (21) West Michigan; (22) Alberta; (23) Ontario; (24) Southern Illinois; (25) New York; (26) St. Louis.

Less Than 500 Copies

(27) West Pennsylvania; (28) Mississippi; (29) Western Oregon; (30) Southern Missouri; (31) North Dakota; (32) Georgia; (33) Montana; (34) Texas; (35) Louisiana; (36) East Michigan; (37) South Carolina; (38) District of Columbia; (39) Arkansas; (40) Manitoba; (41) Central California; (42) West Virginia; (43) Northern New England; (44) New Mexico; (45) Cumberland; (46) Nebraska; (47) Maine; (48) North Carolina; (49) Alabama; (50) Chesapeake; (51) Kentucky; (52) North Michigan; (53) Oklahoma; (54) Eastern Pennsylvania; (55) Southern Idaho; (56) Western Colorado; (57) East Kansas.

Special Sale of Old Books

HERE is an opportunity to purchase books that have been on the shelves for a long time, and consequently are shelf-worn, but for all practical purposes just as good as they ever were, and to secure them for a small amount of money.

"Breakfast, Dinner, and Supper"

A cook-book containing scores of valuable recipes; 550 pages; cloth; regular price, \$2.25; special sale price, 75 cents.

"Drummond's Addresses"

Besides a historical sketch of the author, the book contains six chapters, as follows: (1) Love, the Supreme Gift, the Greatest Thing in the world; (2) The Perfected Life; the Greatest Need of the World; (3) Dealing With Doubt; (4) Preparation for Learning; (5) The Study of the Bible; (6) "First," an Address to Boys. Cloth binding; 138 pages. Regular price, 75 cents; special sale price, 40 cents.

"Scriptural Index to the Writings of Mrs. E. G. White"

A valuable little book for locating in the writings of Mrs. White what she has written explanatory of texts of Scripture previous to the date of the book. It contains 114 pages, besides blank pages for making notes. Cloth binding, regular price, 30 cents; special price, 20 cents. Leather, regular price, 50 cents; special price, 30 cents.

"The Nonesuch Professor"

"This is a wonderful book. It contains hundreds of seed-thoughts. Christianity is here dressed in the white linen of purity." Cloth; 367 pages. Regular price, \$1; special sale price, 50 cents.

"The Glad Tidings"

A commentary on the book of Galatians, the key-note of which is "The just shall live by faith." Cloth binding; 264 pages. Regular price, 60 cents; sale price, 35 cents.

"Golden Grains"

A set of ten little booklets containing some interesting as well as uplifting stories for children. Price of the set, 50 cents; special sale price, 25 cents.

"The Federal Government of Switzerland"

This is a very interesting book, giving a general description of the government of this little republic, which places no restriction on the religious profession of its people. It gives not only a geographical description of the country, but particularly a history of the legislative body, and an outline of the rights and privileges of the people. Cloth binding; 256 pages. Regular price, \$1; special sale price, 50 cents.

"Battle Hymn of the Kingdom"

A beautiful little booklet describing in verse and picture the mighty conquests of our God as he goes marching on. The grandeur of the scenes described is an inspiration to the reader to be more closely allied to the all-powerful One. Leatherette binding, 25 cents; reduced price, 15 cents. Cloth, 30 cents; reduced price, 20 cents.

Address the Review and Herald Publishing Association, Takoma Park, D. C.

The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12

VOL. 88

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No. 27

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General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

The Better Way

WORTHIE HARRIS HOLDEN

Of the ruts in the road are you telling,—
The thistles beside the way,
The weeds that contend for the garden,
And the clouds that obscure the day?

If the road can be traveled, be thankful;
Thorns and briars soon vanish for aye;
The weeds we may banish with labor,
And the clouds veil the heat of the day.

Each life that we meet hath its highway,—
Hath its thorn-griefs and briars of pain;
There are flowers 'mong the weeds in the garden,
And its clouds are not sun-kissed in vain.

Could we joy in the good of our pathways,
Could we know for each thorn there's a rose,
How much sweeter the toil in life's garden!
How much blessing our clouds would disclose!

In the paths that we cross on life's journey,
We may see more to charm and delight;
For we find what we seek as we travel,
And the mind holds the key of our sight.

Not a highway nor trail on life's mountain,

Not a dark day unknown to our God;
And no labor that's wrought for the Master

Will fail of its harvest-reward.

Portland, Ore.

"Sanctify Them Through Thy Truth"

MRS. E. G. WHITE

BEFORE Jesus went forth to his final conflict with the powers of darkness, he lifted up his eyes to heaven, and prayed for his disciples. He said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word."

The burden of Jesus' request was that those who believed on him might be kept from the evil of the world, and be sanctified through the truth. He does not leave us to vague surmising as to what the truth is, but adds, "Thy word is truth." The Word of God is the means by which our sanctification is to be accomplished. It is of the greatest importance, then, that we acquaint ourselves with the sacred instruction of the Bible. It is as necessary for us to understand the words of life as it was for the early disciples to be informed concerning the plan of salvation. We shall be inexcusable if, through our own negligence, we are ignorant of the claims of God's Word. God has given us his Word, the revelation of his will, and has promised the Holy Spirit to them that ask him, to guide them into all truth; and every soul who honestly desires to do the will of God shall know of the doctrine.

The world is full of false teaching; and if we do not resolutely search the Scriptures for ourselves, we shall accept the world's errors for truth, adopt its customs, and deceive our own hearts. Its doctrines and customs are at variance with the truth of God. Those who seek to turn from its service to the service of God, will need divine help. They will have to set their faces like a flint toward Zion. They will feel the opposition of the world, the flesh, and the devil, and will have to go contrary to the spirit and influences of the world. Since the time when the Son of God breasted the haughty prejudices and unbelief of mankind, there has been no change in the attitude of the world toward the religion of Jesus. The servants of Christ must meet the same spirit of opposition and reproach, and must go "without the camp, bearing his reproach."

The mission of Jesus was demonstrated by convincing miracles. His doctrine astonished the people. It was not the contradictory jargon of the scribes, full of mysticism, burdened with absurd forms and meaningless exactions; but it was a system of truth that met the wants of the heart. His teaching was plain, clear, and comprehensive. The practical truths he uttered had a convincing power, and arrested the attention of the people. Multitudes lingered at his side, marveling at his wisdom. His manner corresponded with the great truths he proclaimed. There was no apology, no hesitancy, not the shadow of a doubt or uncertainty that it might be other than he declared. He spoke of the earthly and the heavenly, of the human and the divine, with positive authority; and the people "were astonished at his doctrine; for his word was with power."

He had declared himself to be the Messiah, but the people would not receive him, though they saw his wonderful works and marveled at his wisdom. He did not meet their expectation of the Messiah. They had been instructed to look for earthly pomp and glory at the advent of their Deliverer, and they dreamed that under the power of "the Lion of the tribe of Judah" the Jewish nation would be exalted to preeminence among the nations of the world. With these ideas they were not prepared to receive the humble Teacher of Galilee, although he came just as the prophets had foretold that he would come. He was not recognized as "the Truth," the "Light of the world," although he spake as never man spake; for his appearance was humble and unpretending. He came without attendants of earthly pageant and glory. There was, however, a majesty in his very presence that bespoke his divine character. His manners, though gentle and winning, possessed an authority that inspired respect and awe. He commanded, and disease left the sufferer. The dead heard his voice and lived, the sorrowing rejoiced, and the weary and heavy-laden found rest in his compassionate love.

Spies watched him with suspicious glances, ready to put an evil construction on any word or action that was in the least questionable. They were continually lying in wait to find whereof they might accuse him. He was the central object of observation and scrutiny to the people of Judea. His steps were thronged with curious multitudes that waited for a sign. The lame, the blind, the palsy-stricken, and leprous, and those afflicted with all manner of diseases, came to him, and he healed them all. Those who had come to criticize and condemn, heard the people glorifying God; and his fame spread from city to

city. Heaven indorsed his claims with mighty manifestations; but the evil hearts of men, filled with unbelief born of prejudice, thrust aside the tokens of his truth, and clung to their empty traditions. They were not prepared to acknowledge him as the long-looked-for Messiah, because of their false conceptions as to the manner of his advent and the character of his mission. They walked in the obscuring shadow of man-made theories.

The Word of God, as they professed to believe, stated plainly every detail of his ministry, and again and again he quoted from the prophets, and declared, "This day is this scripture fulfilled in your ears." But the minds of the Jewish people were so concentrated on the hope of earthly power and national elevation that they despised the humble Nazarene, and would not have him to reign over them. Had they earnestly searched the Scriptures, and brought their theories and expectations to the test of God's Word, Jesus need not have wept over their impenitence. He need not have declared, "Behold, your house is left unto you desolate," "because thou knewest not the time of thy visitation." They might have been acquainted with the evidences of his Messiahship, and the calamity that laid the proud city in ruins might have been averted. The minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unyielding bigotry. The practical lessons of Christ revealed the deficiencies of their characters, and demanded thorough repentance. If they accepted his teaching, their practises must be changed, their thoughts enlarged, and their cherished hopes relinquished. They would have to sacrifice the honor of men, in order to be honored of heaven; and if they obeyed the words of this new "Rabbi," they would have to go contrary to the opinions of the great teachers and thinkers of the time.

Many wonder at the unwillingness of the Jews to receive Christ as the promised Messiah. Why did they cling to their false creeds, empty forms, and useless ceremonies, when the truth of heaven waited their acceptance? They spent their money for chaff and husks, when the living Bread was within their reach. Why did they not go to the Word of God, and search diligently to know whether or not they were in error, and to discover to Jesus the absurdity of his claims and the evidences of his deception? The cause of their rejection of Christ was the same as that which keeps men in error to-day: they "loved darkness rather than light, because their deeds were evil."

Truth was unpopular in Christ's day. Truth is unpopular in our day. It has been unpopular ever since Satan first gave man a disrelish for it by presenting bewitching fables that lead to self-exaltation. Do we not meet theories and doctrines that have no foundation in the Word of God? Men cling tenaciously to them, as the Jews clung to their traditions and delusions. We have

the same difficulties to meet and resist as had the Redeemer of the world.

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self manifested itself even in the services of the sanctuary. They loved the highest seats in the synagogues and the praise of men. They loved greetings in the market-places, and were gratified with the sound of their titles on the lips of men. As real piety declined, they became more jealous for their traditions and ceremonies. Do we not see the same perverseness in the Christian church of to-day? Those who love God with sincere hearts should the more earnestly desire the truth as it is in Jesus. They should search the Scriptures with humble hearts, intensely desiring to know what is truth; for Christ prayed that his disciples might be sanctified through the truth.

The Jews, because their understanding was darkened by selfish prejudice, could not harmonize the strange power and authority of Christ's convicting words with his humble life and appearance. They did not appreciate the fact that real greatness can afford to go without display. This man's poverty and humility seemed wholly inconsistent with his claims to the great honor and power of the Messiah. That he should announce himself as the Son of God, they deemed intolerable blasphemy. They questioned, If he were the Messiah, why was he so unpretending? What would become of their nation if he were satisfied to be without force of arms? When and how would the glory and power, so long anticipated, bring the nations as subjects to the city of the Jews? Had not the priests taught that they were to bear rule over all the earth? and could it be possible that the great religious teachers were in error? The Lord had answered their query through Isaiah: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths."

The scribes, Pharisees, and Sadducees had wandered away from the truth, and Jesus exhorted the people to study the Scriptures for themselves. God has endowed men with intellect, and has made it possible for them to be enlightened by the Word of life; but to-day, as then, people will accept the teaching and doctrines of men, rather than obey the plain Word of God. They choose to take the broad road that leads to death, rather than bear their cross, and follow the blood-stained path that leads to eternal life.

Pharisees, Sadducees, and Herodians joined to oppose the Son of God. Their rejection of the truth influenced many to turn from the Saviour. Those who cherish enmity to the pure principles of heaven are acting in concert with the rulers of the darkness of this world. When Christ met with success in his ministry, those who hated truth and rejected light manifested the spirit of opposition, and sought to silence him. The same spirit is apparent to-day,

wherever the truth is brought in contact with long-established error or custom. With mad prejudice, men bitterly condemn that which disturbs their preconceived opinions. It is a matter of the highest importance and interest to us that we understand what truth is, and our petitions should go forth with intense earnestness that we may be guided into all truth.

David appreciated the divine enlightenment, and recognized the power of the Word of God. He declared, "The entrance of thy words giveth light; it giveth understanding unto the simple." Let those who desire light search the Scriptures, comparing scripture with scripture, and pleading with God for the illumination of the Holy Spirit. The promise is that those who seek shall find.



Showers of Blessing

H. A. ST. JOHN

PENTECOST was the former rain. That refreshing from the glorified Jesus enabled his disciples to obey the great commission, and give to the whole world the gospel in a few brief years. These disciples were favored with showers of blessing before the day of Pentecost. These showers were received under different circumstances, at different times, and by one, two, or more persons; but in each instance the shower revealed the living Christ, filled the receivers with great joy, and put into their mouths the inspiring message, "He is risen." To Mary Magdalene came the first shower, revealing to her the blessed Lord, and sending her with swift steps and joyful heart to the disciples, with the glad message, "He is risen." Other women, two disciples on the way and at Emmaus, Peter alone, and the apostles, all but Thomas, the same day and the evening following were favored with like showers of blessing, revealing Christ in each instance, and filling their souls with the same glad message, "He is risen." By these showers, by learning to love one another, and by earnest prayer and strong faith, the believers came up to the day of Pentecost. Then was fulfilled the promise of a great refreshing from on high; and they were thereby filled, and fitted to do the work required by the great commission of their divine Lord.

We have now come to that period of the world's history when the gospel season is closing. The time is come for the gospel message in all its fulness of blessing, light, and power, under the same great commission, to go to all the world — to every nation, kindred, tongue, and people. Showers of blessing are due now, in order to prepare ministers, doctors, teachers, missionaries, and all to receive the latter rain, the refreshing from on high, which will surely and quickly follow. These showers will fall on one, two, or more, here, there, and in many places, wherever souls prepare the way by zealous repentance. The recipients of these showers will get new views of Christ, as the chiefest among

ten thousand and the One altogether lovely. This new revealing of Christ will fill and thrill the whole being with a joyful, inspiring message,—not, "He is risen," but, "He is coming." This will very soon lead up to the greater Pentecost, the latter rain, the greater refreshing from the glorified and soon-coming Jesus.

Then the remnant church of Christ, with their backslidings all healed, filled with all the fulness of God, will joyfully accept the great gospel commission with all its obligations and precious promises. In demonstration of the Holy Spirit and with great power, clothed with the armor of light and righteousness, they will quickly go everywhere revealing every truth of the glorious gospel in the light of a living and soon-coming Christ. Thus will the earth be lightened with glory; the work of the Lord will be cut short in righteousness; and the harvest of the earth will be ripened. Then will appear the great Reaper, with a sharp sickle, accompanied by all the holy angels, to reap the harvest. All the saints, with bodies fashioned like unto Christ's glorious body, will be gathered by the angels to meet Jesus, and go with him to the place prepared for them in the Father's house of many mansion's. Shall I, will you, be there?

Sanitarium, Cal.



Tracings of the Prophetic Gift—No. 9

Its Angelic Connections

J. O. CORLISS

WHILE it is true that the utterances of prophets are said to have been inspired by the "Spirit of the Lord" (2 Sam. 23:2), and that the "Spirit of Christ" was in their heaven-sent messages (1 Peter 1:11), there seems to have been an acknowledgment by some of the prophets that their communications were from angels, who were delegated by heaven to bring them to the world through the prophets as intermediaries.

This was especially the case with the Old Testament prophet Daniel. While in the second chapter of his book the prophet says that Nebuchadnezzar's secret was revealed to him in "a night vision" (verse 19), he is more specific in the seventh chapter, saying that his view of the four beasts was through "a dream and visions of his head." It seems, however, that the interpretation of this vision was made known to him in plain words by one that "stood by," to whom the prophet appealed for the understanding of it. Verse 16.

In the vision relating to the sanctuary cleansing in chapter eight, it will be noticed that the prophet simply listened to what purports to be the conversation of two "saints." Verses 13, 14. All that he heard from them seemed shrouded in the deepest mystery. But as the prophet entered upon an anxious search for the meaning of the words uttered, at once there appeared before him the figure of a man. Then a voice was heard from above the river Ulai,

calling to this distinguished personage, saying: "Gabriel, make this man to understand the vision."

This new companion of the prophet was thus identified as a prominent heavenly being, who was to make Daniel and succeeding generations understand what was meant by the mysterious conversation carried on by the two "saints" on the banks of the river of Elam. Gabriel began the fulfilment of his mission; but on account of Daniel's consternation at meeting so exalted a being, and his consequent illness, the angel desisted until such time as the prophet might calmly consider the matter. So in answer to earnest prayer, Gabriel appeared once more to reveal to the prophet the interpretation of the vision before given. Dan. 9:21-23.

The revelation which followed gave the date of the Messiah's appearance, and the limit of Jewish ascendancy, with relative intervening incidents. Later, at another riverside (Dan. 10:4, 5), apparently the same heavenly visitant came to talk with the prophet, and explained that he had been sent to reveal what was to befall Daniel's people in the "latter days." Verse 14. Then before leaving the prophet to fulfil another part of his mission, the secret was confided to Daniel that no other being held these things in common with him but Michael, the heavenly Prince. Verse 21.

The word "Michael" means "who is like God." It is he who stands, or pleads, for the children of God, and who will stand up to deliver his people in the last great conflict the world is to witness between the forces of good and evil. Dan. 12:1. He is the mighty Archangel (Jude 9), whose voice is to call forth to life the sleeping dead at the second coming of the Lord Jesus. 1 Thess. 4:16. That voice is none other than the voice of the blessed Master himself, as we learn from his own statement in John 5:25-29. Then returning to the thought that only Michael and the angel Gabriel held in common a knowledge of future events, it seems clear that Gabriel holds the exalted position of being the Lord's special message-bearer between heaven and earth.

Following on to the days when Messiah was about to appear, we find Gabriel once more commissioned to make known events of the immediate future. This time he appeared to a childless old man who, with his wife, was "well stricken in years." The occasion was when the man Zacharias, as priest, was serving his course in the temple. Luke 1:5-11. Like Daniel of centuries before, the aged priest was stricken with fear upon perceiving a shining angel stand by the side of the altar of incense. After reassuring Zacharias, the angel was not long in delivering his message. Stated in a sentence, it was that Elizabeth, the elderly wife of the priest, was to bring into the world the forerunner of the Messiah.

This was too much for the priest to receive without question. In answer to the query as to how such a thing could be possible, the announcement was

made that the visitor was none other than Gabriel, the exalted one, who had been sent from God to make known a predetermined event. Sentence was then pronounced upon the priest, for his unbelief, that he must be dumb until the fulfilment of the prediction. Should every present-day doubter of God's prophetic promises be stricken dumb, as was Zacharias, like him also they would not transfer doubt from their lips to the hearts of others, and the world would consequently be far better off spiritually.

But the appearance of Gabriel to the Judean priest Zacharias was not his last recorded visit to earth. Banished to the wild, rocky island of Patmos for his loyalty to truth, was the lonely but beloved disciple John. To this cheerless prison the angel of God came on a certain Sabbath day to bring a message from the Lord Jesus to John, for the whole world. Rev. 1:1. That this messenger was indeed Gabriel, may be concluded from the statement of Christ in the opening and closing chapters of the revelation, delivered thus: "The revelation of Jesus Christ, which . . . he sent and signified by his angel unto his servant John" (Rev. 1:1); and again: "I Jesus have sent mine angel to testify unto you" (Rev. 22:16).

These expressions, compared with the statement of Gabriel himself to Zacharias that he was the angel who stands in the presence of God, as if waiting to receive a message and commission for its delivery, also his statement to Daniel that none but Michael stood with him in the knowledge of the things being revealed, would go to show that Gabriel is the angel who delivers to men, through the prophet, the testimony of Jesus. Rev. 1:2.

But the point under consideration relates itself more to the thought that an angel, *some angel*, has been conspicuous in bringing to the prophets the messages they have borne to the world. In the case of John on Patmos, he says that the voice of the one who spoke to him was like the sound of a great trumpet. During the interview recorded, the angel pointed out all the great earth movements which were to affect the interests of the church. Coming to the close of it all, he gave a most vivid description of the Lord's descent to earth, together with the assembling of the white-robed saints to the marriage supper, at which point John fell down in worshipful attitude before the angel. Rev. 19:10.

The angel, seeing the prophet's intention, forbade the act, declaring that he was not the one to claim worship, since he was but a fellow servant of John, and of his brethren in the same calling. This was virtually to say that he had done for all other prophets the same that he was then doing for the exile of Patmos.

This being true, the same arrangement must obtain to the latest message God desires to communicate to his people. God will still speak to them, in the time of trouble, probably through the same medium as ever before.

Mountain View, Cal.

The Good Shepherd

KENELM HUNGERFORD

FOR Him the blood of battle never
flowed;
No little children wept their fathers'
fate;
No conquering army, devastating, rode
With mighty crime to make his mem-
ory great.

So great and good the purpose that he
toiled,
So warm his heart of love, so broad
and true,
His page no blot of malice ever soiled,
Though marked by many a trace that
sorrow drew.

The broad and blessed river of his life
Flowed through a dreary desert of
despair;
And ever flows where sands of sin and
strife
Crave heaven's dew to cool their
dreadful glare.

Chill fear of poverty (and come it may
On those in mansion grand or humble
shed),
No other can so softly soothe away
As he who had not where to lay his
head.

With grief and tears all hushed below
the sod,
The past is but a history of sorrow;
The future holds one hope, the Shepherd
good,
Who promises a glorious to-morrow.
Boengoeran, Soerabaya, Java.

Comfort One Another

T. E. BOWEN

THESE words, addressed to the fol-
lowers of Jesus, occur again and again
in the Bible. "Wherefore comfort
yourselves together, and edify one an-
other." "Wherefore comfort one an-
other with these words." "Comfort the
feeble-minded, support the weak."
"Now our Lord Jesus Christ himself,
and God, even our Father, which hath
loved us, and hath given us everlasting
consolation and good hope through
grace, comfort your hearts, and stablish
you in every good word and work."

Webster defines "comfort" as "as-
sistance; relief; support; encourage-
ment; solace; consolation in trouble;
also, that which affords consolation."

To be actually a dispenser of assist-
ance, relief, support, encouragement,
solace, or consolation to our brethren,
then, is to comfort them; and we can
not do these things without love. And
this love is shed abroad in our hearts
by the Holy Ghost given unto us, whose
work it is to administer comfort to be-
lievers; hence one of his names is "The
Comforter."

Without knowing it, we are liable to
become exacting, picking up little things
in the lives of our brethren and sisters,
friends and neighbors, which never
should be noticed; and thereby we fail
in comforting one another in the close
range of daily activities in the home or
the church. It will be observed of those
persons the most comfortable to live
with, that they studiously ignore the

thousand and one little things that *might*
be noticed, but which would make oth-
ers uncomfortable. And, further, it will
be observed that these are the sweet,
unselfish souls from whose lives there
constantly goes out the fragrance of
Christlike helpfulness. It is not so much
justice that we need to cultivate, in
seeking to comfort one another, as
mercy.

"How little do we enter into sympathy
with Christ on that which should be the
strongest bond of union between us and
him,—compassion for depraved, guilty,
suffering souls, dead in trespasses and
sins! The inhumanity of man toward
man is our greatest sin. Many think
that they are representing the justice of
God, while they wholly fail of repre-
senting his tenderness and his great love.
Often the ones whom they meet with
sternness and severity are under the
stress of temptation. Satan is wrestling
with these souls, and harsh, unsympa-
thetic words discourage them, and cause
them to fall a prey to the tempter's
power."—*Ministry of Healing,* page
163.

God comforts us. Jesus was a com-
fort to all those about him. When he
left, he promised *another* Comforter—
the Holy Ghost. He is here, and will
remain with us unto the end. Shall we
not cooperate with him by being of as-
sistance to some needy soul,—by reliev-
ing some aching heart; supporting some
one who is weak; encouraging that one
cast down; bringing solace to some
troubled soul; offering consolation to
that one on the verge of despair? All
these friends are met in our daily round.
They may work at our elbow in the shop,
in the mill, toil with us on the farm, or
hurry past us on the street, seeking to
hide their real heart burdens, but at the
same time needing heavenly comfort. If
our hearts have been comforted by our
Heavenly Father, shall we withhold
comfort from others? Shall we not
rather in some of the many ways men-
tioned above "lend a hand" in our as-
sociation with one another, and thus
actually "comfort one another"?

Washington, D. C.

Kindlings

MRS. S. A. V. YOUNG

DID you ever try to start a fire on a
rainy day after everybody had been too
busy the night before to see that wood
and kindlings were under cover? If so,
you know how you searched the wood-
box for the few tiny splinters that were
left there. You remember how glad
you were to find a few small slivers
hanging to the split sticks of damp wood,
or a little bark you could pull off from
some of the pieces of hickory. What
you wanted was *small* stuff to set fire
to the bigger wood. If any one had
asked you if you preferred to have
kindling-wood exclusive of the larger
sticks, you would have said: "Certainly
not; the larger wood holds heat much
longer, but I like the little kindlings to
ignite the larger wood."

To me this homely picture illustrates

the usefulness of those humble, willing-
hearted workers to whom is imparted no
great gift, but without whose help the
strong and talented workers would be
greatly handicapped. Ministers come
into our neighborhoods to hold meetings.
They preach sermons that abound with
good doctrine, but the people are not
interested. They preach Christ. The
people have heard of Christ, but have
never seen him. They preach the love
of Christ. That, too, they have heard
of, but they have never seen it nor felt
its power. Why?—Because none of
Christ's little ones have been before
them, visiting the sick, clothing the
naked, feeding the hungry, sympathizing
with those in distress, opening their
doors to the outcast, and by so doing
gaining the love and confidence of their
neighbors. In other words, the kindling
has not been prepared; the little Chris-
tians have been too busy.

We can not all preach; we can not all
fill responsible positions. Some of us
are carrying heavy responsibilities in
trying to make an honest living, and
provide for our families. We feel that
we have no time and no extra strength,
and amount to nothing in the cause of
God; but we can all live such lives
among our neighbors that they will see
the Christ spirit, and feel the warmth
of the love that goes out from us to
them. Then when the minister talks of
Christ, they will know what he means;
for they will have seen him in our lives.
When he tells of his great love, they
will understand; for they have felt its
power. So if we who feel that our work
is small, and that we amount to almost
nothing in the cause of God, will each
whittle our own little bunch of kindlings,
and not allow the element of selfishness
to dampen them, but keep them under
the shelter of love, there will be nothing
to hinder the preached word from reach-
ing the people in all its warmth and
power. The kindlings will be all ready
for the coal from off the altar.

Siloam Springs, Ark.

The Holy Name Society

JOHN N. QUINN

THE Holy Name Society is of recent
origin in the Roman Catholic Church,
and on the surface would indicate that
Rome is honestly seeking to diminish
blasphemy. But the society has a pur-
pose in this which does not appear on
the surface, as the following from the
bureau of the Holy Name Society, writ-
ten by Father McKenna, proves:—

"Were I to write a book, I could not
say enough about the zeal, desire, and
determination that I have personally
witnessed on the part of both our bishops
and priests to leave nothing undone in
making the men of America loyal Cath-
olics. *They have chosen the Holy Name
Society as the practical method for ac-
complishing this end.*"—*The Religious
Weekly, Philadelphia, Pa., May 27, 1911.*

Rome never loses sight of the end
of all her work, that of making loyal
Catholics.

Takoma Park, D. C.



In the Long Ago

I ONCE knew all the birds that came
 And nested in our orchard trees;
 For every flower I had a name,
 My friends were woodchucks, toads,
 and bees.
 I knew where thrived, in yonder glen,
 What plants would soothe a stone-
 bruised toe—
 O, I was very learned then,
 But that was very long ago!

I knew the spot upon the hill
 Where checkerberries could be found;
 I knew the rushes near the mill
 Where pickerel lay that weighed a
 pound!
 I knew the wood—the very tree—
 Where lived the poaching, saucy
 crow;
 And all the woods and crows knew me—
 But that was very long ago!

And pining for the joys of youth,
 I tread the old, familiar spot,
 Only to learn this solemn truth:
 I have forgotten, am forgot.
 Yet here's this youngster at my knee
 Knows all the things I used to know;
 To think I once was wise as he—
 But that was very long ago!

I know it's folly to complain
 Of whatsoever the fates decree;
 Yet, were not wishes all in vain,
 I tell you what my wish would be:
 I'd wish to be a boy again,
 Back with the friends I used to know;
 For I was, O! so happy then—
 But that was very long ago!

—Eugene Field.

**The Importance of Cooperation
 Between Parents and Teachers¹**

FLORENCE G. WHITE

COOPERATION means “working together, jointly, or in union.”

“Union is strength; division is weakness.” This truth is self-evident, and has always been recognized. Adherence to this principle has caused armies to be victorious, and has built up and established governments. History is full of such examples. Every society, every organization, has met with success only in proportion to the unity of its members.

Among the many Bible illustrations of cooperation we might cite, first, the building of the tabernacle, which was accomplished because every Israelite was united in the effort. We read: “Every one whose heart stirred him up, and every one whom his spirit made willing, . . . brought the Lord's offering to the work of the tabernacle.” Again, the

walls of Jericho fell because all the people united in obeying God's command. The Holy Spirit filled the room where the disciples were on the day of Pentecost, because “they were all of one accord.” In the midst of poverty, difficulty, and danger, the great task of rebuilding Jerusalem was accomplished; “for the people had a mind to work.”

If unity insured success in their work, why may not we, as parents and teachers, claim success through cooperation, or unity, in our work of educating the children, which is “the nicest work ever entrusted to man”?

Paul urges the Ephesians to preserve unity and love: “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called; . . . forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.”

The burden of Christ's prayer, just prior to his crucifixion, was for unity. He prayed: “Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.”

Mrs. E. G. White writes: “It is the purpose of God that his children shall blend in unity.” We are his children; shall we not try to carry out his purpose? “Our characters must be molded in harmony with his character; our wills must be surrendered to his will. Then we shall work together without a thought of collision.”—*Testimonies for the Church*, Vol. VIII, page 243.

“When those who believe present truth are united, they exert a telling influence. Satan well understands this. Never was he more determined than now to make of none effect the truth of God.”—*Id.*, Vol. V, page 236.

“Those who refuse to work in harmony greatly dishonor God. The enemy of souls greatly delights to see them working at cross-purposes with one another. . . . The world is looking with gratification at the disunion among Christians.”—*Id.*, Vol. VIII, page 240.

“Union with Christ and with one another is our only safety in these last days.”—*Id.* In heaven there is perfect order, perfect peace and harmony. Do we not all expect to live together in the same heaven?

“The work of cooperation should begin with the father and mother themselves, in the home life. . . . Let them teach their children to be true to God, true to principle, and thus true to themselves and to all with whom they are connected. With such training,

children when sent to school will not be a cause of disturbance or anxiety. . . . Parents who give this training are not the ones likely to be found criticizing the teacher.”—*Education*, page 283.

“If parents would place themselves in the position of the teacher, and see how difficult it must necessarily be to manage and discipline a school of many students in every grade, and every class of minds, they might, upon reflection, see things differently.”

“When children are required to observe rules and regulations at school, and fret under the necessary restraint, too often the parents, who profess to love and fear God, join with their children instead of reproving them and correcting their faults. This often proves the turning-point in their characters.” This shows plainly the importance of cooperation. Unless parent and teacher work together, the very purpose of Christian education, for which both are sacrificing, will be thwarted.

Education comprises more than a knowledge of books. For this reason “the teacher's work should supplement that of the parents.” The teacher should realize that her work is supplementary to that of the parents, and endeavor to make it such in every lesson recited. But how can her work be “additional” unless she acquaints herself with the child's home training,—unless she knows the integral part to which it is her duty to add? She must seek the acquaintance of the parents, and learn the strong and the weak points in the children's characters. Also by close observation and personal contact she may learn to know her pupils. Thus only can she deal successfully with their different dispositions and temperaments.

It is not the correct answer obtained to some difficult problem that is a material factor in the child's proper education; it is the ability acquired in working the problem that is going to help him solve the problems of life. If the teacher continually keeps in mind the future man or woman,—the gospel worker, teacher, or nurse,—when teaching the boy or the girl, she will be supplementing the work of the parent. In order to accomplish this, the teacher must visit the parent, and learn what the child's ambitions are, and what he most needs in order to develop the characteristics essential to make a strong man or woman, who will become a successful gospel worker, teacher, or nurse.

“He [the teacher] will find others [parents] to whom the sense of their responsibility is a heavy burden, so anxious are they that their children shall become good and useful men and women. Often the teacher can assist these parents in bearing their burden, and, by counseling together, both teacher and parents will be encouraged and strengthened.” O, there is much for the teacher to do! Few of us realize what our part is, and still fewer do as well as we know.

We know that the primary responsibility and the weight of the labor and burden and care are yours, parents, and

¹Read before the Mothers' Association of College View, Neb.

that you are looking to the school to supplement your efforts. Can you not help us, can we not help each other, in this important work? "The parents' intimate knowledge both of the character of their children and of their physical peculiarities or infirmities should be imparted to the teacher." Parents should visit the school often, and endeavor to observe carefully the regulations, methods, and discipline. They should cooperate with the teachers in that which they consider good for the children, and point out and help to correct that of which they do not approve.

Parents and teachers, our work with the children at this time is especially important. In Volume VI of the Testimonies we are plainly told that the children who are receiving a Christian education to-day are to proclaim this truth. Are we preparing them to do this work? Are we making them strong to bear the burdens, and meet bravely and successfully the trials and temptations, that are before them?

Satan is working to entrap the little ones; he is using every means and device possible to accomplish their destruction. Let us not, by lack of cooperation or in any other way, aid him in his work. "Parents and teachers should most earnestly seek for that wisdom which Jesus is ever ready to give."

"Teachers must love the children because they are the younger members of the Lord's family. The Lord will inquire of them, as of the parents, 'Where is the flock, that was given thee, thy beautiful flock?'" O, that we may be able to answer, "Behold I and the children which God hath given me!"



Sabbath-Keeping in the Home

MRS. SUSIE D. PARD

IN the home where there are children the Sabbath can be made a very bright and cheerful day, though it may not be one of unbroken quiet. One way to make the Sabbath both pleasant and profitable for all the members of the family is to make it a decidedly "different" day. To do this, one needs only to obey what God commands. We should have all our work done, and all things pertaining to work put away. In six days God did all his work; it was completed at the end of the sixth day; there was nothing left undone; and as the sun began to sink in the west, his rest began.

When mothers say, "This is the Sabbath," let the words be spoken in a spirit that will delight the children as much as when they say, "To-day is the day of our family picnic." Teach them to look forward to the Sabbath with pleasure. It is possible to do this, and to keep it with pleasure rather than from a sense of duty.

To make it a different day does not mean simply to make it a day on which we do not labor. We are to be refreshed with cleanliness of both clothing and person. In most homes the inmates are provided with extra suits for the Sab-

bath. When this is so, it is well to make the change before the Sabbath, and let the children feel that this day is not a common day.

The very little ones may have some special toys for the Sabbath, and as they advance in years there are many good books for boys and girls to read. Or all the children may be taken for a walk through the woods. On such occasions they may be taught lessons from nature which will cause them to remember the Creator of all things, even the Sabbath.

The proper beginning and ending of the Sabbath are very important. Let the family come together just as the sun is sinking, and take part in singing hymns, reading scripture, and offering prayer. Let the hymns be such as the children can take part in, and teach them to sing as soon as they are able, remembering that they will cling to what they are taught when they are small. The Saviour said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Work for an ideal Sabbath in your home; for in so doing, you are working in harmony with God. One who strives to be in the right spirit, and to help those who are about him to come into that spirit, may look forward with confidence to good and lasting results.

Schenectady, N. Y.



Dress of Schoolchildren

MRS. L. HANLEY

WE should be an example to the world in our dress. "Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—*Testimonies for the Church*, Vol. IV, page 643.

"God would be pleased to see our sisters clad in neat, simple apparel."—*Id.*, page 630. "Our words, our actions, and our dress are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter, to be passed off with a jest."—*Id.*, page 641.

"Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. But when we lose taste for order and neatness in dress, we virtually leave the truth; for the truth never degrades, but elevates."—*Id.*, Vol. I, pages 275, 276.

"Simple, plain, unpretending dress will be a recommendation to my youthful sisters. In no better way can you let your light shine to others than in your simplicity of dress and deportment."—*Id.*, Vol. III, page 376.

I refrain from quoting more from the pages of these grand books, but I trust those who read this have them, and will read for themselves the words of advice. As a public-school teacher I am in a position to observe many things in the

matter of dress, particularly with children. Many children attend school in expensive clothing, trimmed and ruffled, but so soiled and untidy as to make them far from presentable.

It is not difficult to buy common-sense shoes for growing children, yet young girls often wear high-heeled shoes, run over in a slovenly manner. I recall one young girl who had over three dollars' worth of wide black ribbon on her hair. How much neater she would have appeared with well-combed hair, plain, attractive gingham dress, good shoes, and stockings properly supported,—all of which could have been secured for the cost of her head adornment. And what a saving for the mother, if she must launder the school dresses, to have them plainly made!

"We should seek not to disgust unbelievers by carelessness and slackness in our apparel, but should dress modestly, with reference to health and neatness, that our dress may commend itself to the judgment of candid minds."—*Testimonies for the Church*, Vol. II, page 66.

Thomas, Okla.



"She Rules the House"

P. G. C.

THESE words were spoken to a friend by a thoughtless and indulgent mother in reference to her five-year-old daughter, who stood near.

But, mother, if she rules the house now, she will rule the house when she is older. If she is not ruled by you now, she will never be ruled by God. This will be a sad reality to you when it is too late. When a few years have been added to her age, she will meet temptations to which she will never say "No," because she has never submitted to you, and has, therefore, never learned submission to God.

"Man's righteousness is as but filthy rags," and his wisdom is the same; therefore seek God with the desperation of a drowning man, for the wisdom from above, to guide you in the rearing of your daughter if you care to spare her from the agonies of the last days, which may be but a few short years ahead. "Work out your own salvation [and that of your daughter] with fear and trembling." If a young child "rules the house," the one whom God designed should rule it has deserted his or her post. The ruling of the house is a delicate matter; for the eternal salvation of the children is involved in it. While this also is a work that will be undertaken in fear and trembling, yet there is a fountain of wisdom and help and guidance open to all who have such work to do. And one of the requisites of doing this work aright is that it be done in prayer. This shows how the purpose of God is thwarted when a child is permitted to "rule the house."



O, WHAT a tangled web we weave
When first we practise to deceive!
—Sir Walter Scott.



WASHINGTON, D. C., JULY 6, 1911

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Editorial

THE cause of this threefold message of Revelation 14 can never be popular. It represents the gospel of the power of God, and necessarily, therefore, there is in it the cross of Christ, which has no attractions for the world. But what progress the message has made, against all the tide of this world, within a few years, within the active lifetime of men and women who saw its rise!

THE first minister ordained among Seventh-day Adventists, we believe, was Elder J. N. Loughborough, still among us, by the blessing of the Lord. In the REVIEW of Oct. 28, 1852, we find the first communication from his pen, which still writes for our profit. In that first word, he told of his conversion, under the 1844 movement, and of his labor for souls in the years subsequent to the disappointment, though with the feeling that there was something lacking in the message that he bore. Then the light of the third angel's message came.

LIKE most others, to whom the message comes with its call for an entire change in the life, Elder Loughborough had his battle over the question, and then surrendered unconditionally as the sword of truth smote down every barrier. He wrote in this first contribution:—

Last summer I was invited to examine the subject of the Sabbath, but I was *mind full* of prejudice, so that the truth did not reach me. During the time of the last conference of Sabbath-keepers, held in this city, I was invited to attend and hear on the subject of the third angel's message, the Sabbath, etc. I declined, plainly stating that I would not attend the meeting. But afterward my heart condemned me, and on First-day I went to hear. . . . My mind was arrested by the Spirit of God. I could not keep away from the meeting, nor resist the power of arguments presented.

I had always supposed that there was but one law, and that that was done away in Christ. Still this position looked as though God changed, and it confused

me. But, thank God, when I saw the two laws, all was plain. . . .

I had supposed there was no Sabbath, and, therefore, observed none. But when the temple of the tabernacle of the testimony in heaven was opened to my mind, the first thing I saw was the commandments, under the mercy-seat, and now the Sabbath to me is a delight, and I love to keep God's holy law. . . .

May God help to sound the note of warning. I see my duty. My heart is full. And God helping, I will do my duty.

How a Watchful Providence Sent Relief

AT a camp-meeting in Switzerland, some of the workers were speaking of special providences by which a loving Father has shown his watchful care for his children. The subject led Dr. P. A. De Forest, superintendent of our Lake Geneva Sanitarium, at Gland, to tell of an experience in which the intervening providence of God brought help to him in his student days. Asked to set the account down in writing, he consents, saying that he relates the experience "to the glory of God, and to encourage young missionaries." His account follows:—

I was a medical student, in 1893, in Cincinnati, Ohio. I started in with no other financial resources than what one can earn at nursing; but as I had promised the Lord that if he would help me to get through, I would dedicate my life to his service as a medical missionary, I had a right to expect that he would at least give me work. In this I was not disappointed.

Once, however, my faith was put severely to the test. I had a wife and two small children, and in spite of my best endeavors I could not make quite enough to support them and pay all my bills at the university. A time came when our clothing began to give out; and we were brought keenly to realize our situation when my companion was obliged to stay at home from church on a Sabbath, having no shoes fit to wear in public.

We naturally felt sad at this state of our finances; but had we not had proof after proof of God's tender, guiding hand in our affairs? With a prayer to him who hears in secret, we lay down and slept the Friday night following these events, feeling assured that in some way the Lord would provide. That night I dreamed that some one came to me, and said, "If you go to the house of Sister —, in Winton Place, you will find the help you need." After relating this extraordinary experience to my wife, I decided to go the next Sunday, and visit this sister in obedience to the dream. Yet I could not quite believe that the dream was different from other dreams. My faith, however, was amply rewarded.

I arrived at the sister's home, and found her enjoying a visit from her brother. I related to the friends my purpose in life, and told them how well I was getting along, and how I had been working at my studies and at my profession, but purposely avoided any intimation of my needs; so that I might know of a certainty if the Lord sent the dream.

The gentleman mentioned left the room before I did, but without bidding me good-by. I rose also, and left the house to return home, saying to myself that, after all, my dream was like all others. I got outside the gate, when the servant came running after me, asking me to come back, telling me that the brother of Sister — wished to see me.

I went back, wondering what would happen. The gentleman led me into a room, and showed me a heap of clothing that he had selected for me, just what I needed to replenish my depleted wardrobe. I stammered out my thanks, but still I kept thinking of those needed shoes. Then, after satisfying himself that the clothing would fit well, my helper took out his purse, and laid a five-dollar bill on the pile, saying: "I was impressed to help you because you said you wanted to be a missionary, and it has been my practise for several years to help young men of that stamp." And he added, as he gave me the money, "This will not come amiss."

The reader can judge of my feelings. I hurried home with my heart filled with praises to God, and especially thankful that he had not withheld his mercies at my lack of faith, and wondering at the good measure that he gave. Then and there I took courage, and in a day or two had a new case to nurse, and so finished my course. To God be all the praise!

We know full well that it is the Lord who "daily loadeth us with benefits;" that it is he who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." We thank him for his continual care. But there is blessedness in recounting the ways in which the Lord has intervened in delivering and helping in an extraordinary manner, showing that he is "not a God afar off," but near and watching over even the common trials and perplexities of his children. We are too prone to feel that the common daily cares we must bear alone.

"Casting all your care upon him; for he careth for you." 1 Peter 5:7.

W. A. S.

The Confessions of an Evolutionist

WE admire frankness—mental honesty—in any man; and it is especially refreshing to read after a writer who openly acknowledges his own difficulties with the theory which he holds. We feel at once that he is not blindly following authority, and our respect for him increases, even though we do not view his theory with any greater favor.

A good example of this plain speaking is found in an article by the eminent naturalist, John Burroughs, in the *Outlook* of Feb. 25, 1911. The title is "Scientific Faith," but it seems to us that it would be more appropriate to call it "The Confession of an Evolutionist." Mr. Burroughs does not repudiate the idea of evolution, but he confesses his mental struggles with it in a way which ought to shake his own confidence in the

credibility of the doctrine. From the first part of this article we take this extract:—

I find myself accepting certain things on the authority of science which so far transcend my experience, and the experience of the race, and all the knowledge of the world; in fact, which come so near being unthinkable, that I call my acceptance of them an act of scientific faith. One's reason may be convinced and yet the heart refuse to believe. It is not so much a question of evidence as a question of capacity to receive evidence of an unusual kind.

One of the conclusions of science which I feel forced to accept, and yet which I find very hard work in believing, is that of the animal origin of man. I suppose my logical faculties are convinced; but what is that in me that is baffled, and that hesitates and demurs? . . .

I confess that I receive evolution only at arm's length, as it were. I can not get on intimate terms with it, familiarize my mind with it, and make it thinkable. The gulf that separates man from the orders below him is so impassable, his intelligence is so radically different from theirs, and his progress so enormous, while they have stood still, that believing it is like believing a miracle.

That the apparently blind groping and experimentation which mark the course of evolution as revealed by paleontology—the waste, the delay, the vicissitudes, the hit-and-miss method—should have finally resulted in this supreme animal, man, is certainly a hard proposition.

We recoil from the horrible vista which evolution opens up in the past; that long line of low, groveling, almost brainless forms, leading down and down from one bestial creature to another still lower, from mammal to reptile, from reptile to amphibian, from amphibian to fish, from fish to worm or mollusk, and the like, makes one shudder. We smell the slime and carnage. How the halo with which we have surrounded our origin vanishes!

Man has from the earliest period believed himself of divine origin, and by the divine he has meant something far removed from this earth and all its laws and processes, something quite transcending the mundane forces. He has invented or dreamed myths and legends to throw the halo of the exceptional, the far removed, the mystical, or the divine around his origin. He has spurned the clod with his foot; he has denied all kinship with bird and beast around him, and looked to the heavens above for the sources of his life. And then un-pitying science comes along, and tells him that he is under the same law as the life he treads underfoot, and that that law is adequate to transform the worm into the man; that he, too, had groveled in the dust, or wallowed in the slime, or fought and reveled, a reptile among reptiles; that the heavens above him, to which he turns with such awe and reverence, or such dread and foreboding, are the source of his life and hope in no other sense than they are the source of the life and hope of all other creatures.

Revelation exalts man by making God his father, in whose image he was created; evolution degrades man by linking him to the lowest forms of life, and rob-

bing him of a personal God. Revelation furnishes the only reliable information concerning the origin of man; evolution leaves him in doubt and supreme uncertainty, asking him to accept things which are not merely almost but altogether "unthinkable."

How much better is the sure Word of God than the uncertainties of merely human science!

w. w. p.



Let God Be Judge

How fortunate it is that God has not committed the destiny of mankind to the decision of their fellows! How partial would be our judgment, how superficial our reasoning, how personal our standard! We would judge our fellows by our own course of conduct. We could not consistently do otherwise. We would save our friends, and destroy our enemies. Personal prejudice and sentiment would largely bear sway.

True, there will come a time when the saints will have a part in the work of judgment, but that will be after their vision has been clarified from sin, their characters purified by God's grace, and their judgment quickened and enlightened by his Holy Spirit. Then they will be able to sit down, with the Lord Jesus Christ and the holy angels as guides, to take part in this solemn work. Until that hour, judgment on our part should be reserved. There, we may see things clearly; here, we view things dimly as through a veil. There, we shall be able to discern the motives and purposes which have possessed men's lives. We shall be able to look beneath the surface, and estimate matters at their intrinsic value; here, we must judge from the superficial, and take into account the outward acts as they appear to our clouded vision.

It behooves us now, therefore, to be generous in the estimate of our fellows. Christianity itself is broad, liberal, and generous. It does not condone sin, but it exercises great love for, and long patience with, the sinful. We are inclined sometimes in our narrow conceptions to pass judgment upon our fellows over the smallest details in their experience. Polite society may judge of a man's social standing by the cut of his coat or the style of his hat, and there is danger that we may even bring such minor matters as this into our estimate of Christianity.

God has called this people to a high standard of Christian living. He has called us also to peace; and peace in our homes and in the church of God is a thousand times more desirable than a spirit of contention and irritation caused by our continually harping over little details whose importance we think we see, but which our brethren do not appreciate. Let us not feel that God has

laid upon us the burden of converting our fellows, or even our own families, to our conception of all the details of Christian living.

Let us teach principles. Let us exemplify those principles in our own lives, applying them just as closely to the details of our own experience as possible. Then let us live sweetly with those around us; let us think charitably; let us be kind and loving and generous. This course will make more for God and for truth and for righteousness than any spirit which unduly exalts our own conception of duty, and discounts the motives and purposes of our fellow men. We have quite enough to do if we can correctly determine our duty before God in all the details of life, leaving our brethren and sisters, by the aid of the Spirit of God, to determine their duty for themselves. Let God be judge.

F. M. W.



The Lesson of Russian Persecution

A STRIKING and impressive illustration of the working out of the "Christian nation" idea, "Christian patriotism," "national Christianity," etc., was recently set before the world in the printed experiences of the Russian Baptists while attending a convention of their brethren in America; and the people of America generally protest against the object-lesson. Our ideas have very much to do with our conduct toward our fellow men. Zealous superstition has often reddened its hands in the life-blood of its neighbors, has racked and burned them, and invented ingenious tortures to propagate its ideals. This suffering world has had long and terrible lessons in the working out of such ideals, and still there are multitudes ready at a moment to repeat the illustration. A few years ago we had another striking illustration of the working out of the same intolerant idea—at Kishinef, Russia; but right here in America great religious organizations are propagating the same ideal that, in its outworking, wrought such terrible havoc among the Jews of Kishinef, and has hung the chains of oppression on the Baptists in Russia. That ideal is national Christianity, religion-and-state union.

The feeling of the mass of the Russian people toward the Jews was crystallized into expression in these words by the periodical which did most to bring about the massacre:—

Become Christians and our brothers, and enjoy all the privileges of Russian citizenship. If not, you have one year to go where you please. After that term has expired, there must not remain a single Jew in Russia unless he is Christianized, and thereafter entrance to Russia will be forbidden to the Jews forever.

That this Russian declaration of purpose respecting the Jews is a "Christian-

nation" purpose is evident. Notice the similarity between that "National Reform" utterance of the Orthodox Russian and the declarations of purpose uttered by American National Reform advocates, as follows:—

Our remedy for all these malefic influences is to have the government simply set up the moral law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.—*Rev. M. A. Gault, district secretary of the National Reform Association.*

We might add, in all justice: If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they die.—*Rev. E. B. Graham, vice-president National Reform Association.*

We want state and religion, and we are going to have it. . . . Now we are warned that to engraft this doctrine upon the Constitution will be oppressive; that it will infringe the rights of conscience; and we are told that there are atheists, deists, Jews, and Seventh-day Baptists who would be sufferers under it. These all are, for the occasion, and so far as our amendment is concerned, one class.—*Jonathan Edwards, D. D.*

Mr. Edwards, after classing all who oppose the church-and-state idea of the National Reformers as atheists, declares:—

Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon! The atheist may live, as I have said; but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of this fair land! Let us repeat, Atheism [in which he includes Jews and Christian denominations that believe in religious liberty] and Christianity are contradictory terms. They are incompatible systems. They can not dwell together on the same continent!

Now compare these utterances with the Russians' declaration of purpose toward the Jews, and note the similarity of the sentiment, of the spirit which they breathe. It is the same spirit. It is simply "national Christianity," the "Christian nation" idea, worked out—or, rather, working out; for when it is worked out, we see the blood-spattered dwellings, the ravished women and girls, the nameless cruelties, and the dead-strewn streets of Kishinef, and we see the scars of the shackles on the wrists and ankles of those who can not conscientiously make their religion conform to the religion of the state.

And wherefore do they thus slay and oppress?—Russia is a church-and-state government. If the Jews would embrace the doctrines of the Russian Orthodox Church,—become Greek Catholics instead of Jews,—then all the privileges of Russian citizenship would be granted them; the oppressive laws enacted

against them would not apply; the fury of the people would be stayed; there would be no more Kishinefs. That is the meaning of the language in the expressed sentiments above quoted from the Russian spokesman. The animosity against the Jews is not because the Jews are money-lenders and merchants. The quotation shows that; for they would doubtless continue their occupations after "conversion" to the Greek Catholic Church. It is because the Jews are not yet "Christianized" that the so-called "Christian nation" of Russia has turned its hand against them.

If the Baptists would adopt the religion which the nation has adopted, and cease to preach and to teach anything save what the national church gave them permission to preach and to teach, they would not be exiled nor imprisoned nor whipped nor shackled. But what would be spiritual slavery, and the Baptists are not accepting it. What means it that a Russian Christian minister is now in this country attending a Christian convention under bonds of \$2,500 to return to Russia and stand trial?—It means that the "Christian nation" idea is in full fruitage in that land; that "national Christianity" is in the ascendent there.

But the "Christian nation" idea might not work out so in America. It has worked out so already, only not to "the same excess of riot." That idea wrought into the laws of our States has put the most conscientious, God-fearing, Christian men in this country into the chain-gangs and the prisons, side by side and cell-mates with ordinary criminals. What had they done?—Obeyed God, and worshiped him "according to the dictates of their own consciences," which is supposed to be the sacred privileges of every American. But in doing that they had disregarded an ordinance of man which has set up for itself the claim of divine right over the consciences of men—the divine right to dictate religious ceremonies to Divinity, and enforce them under pains and penalties upon humanity. That human ordinance claiming a right which Divinity has never asserted over the consciences of men, is the Sunday law in the States and Territories. Hundreds of Christian men have suffered under it, and many are even now resting under its condemnation. If they would keep Sunday, they would not be molested; if the Jews of Russia would keep Sunday and join the Russian state church, they would not be persecuted. Verily, Satan is exceeding wroth against the Sabbath of Jehovah, whether kept by the Jew or the Christian.

It would be well for Americans to learn the lesson of Kishinef, and cast the beam out of their own eye before they seek to cast the mote out of the eye

of Russia. It is all right to protest against the cruelties; but they are the result of the system, and the system is just as wrong in America as in Russia, and the cruelties and the system here are much less excusable. C. M. S.

Note and Comment

The Millennium Near

A CABLEGRAM from London states that Mrs. Anne Besant, who had recently arrived there from India, announces the impending reincarnation of Christ. She says:—

Everything tends to show that the time is at hand for the arrival of the great world Teacher. Physical and social changes throughout the world tell that the age of militarism is closing, and that fraternity is to be the watchword. The future Anglo-American peace treaty is one sign, but the world's peace is unachievable politically. It will result in a vast spiritual movement unifying all warring creeds. This will be the task of the coming Teacher prefigured in the Christian dogma as the second coming of Christ. It is not far distant. Then our æon will close, and a new age will open.

That the second coming of Christ is near we most certainly believe. We have also been taught to believe that just prior to his coming there would be wonderful demonstrations of satanic power, Satan himself appearing and attempting to personify Christ. We can discover nothing in the lectures of Mrs. Besant that is particularly dissimilar to the published utterances of prominent Spiritualists. The doctrines of theosophy, as explained by Mrs. Besant, seem to be in practically perfect accord with the doctrines of Spiritualism. It is significant, therefore, for this leader of theosophy to be declaring that the time is ripe for the second coming of Christ. It is an indication that we may not have long to wait until we shall find that the arch-deceiver has come, and is attempting to personify Jesus Christ. That the warring creeds will be unified under one spiritual control, the book of Revelation explicitly teaches. The one who brings about this formal unification of professed Christians is the same who will appear to impersonate the Saviour in his second coming. It is also significant that these two events which have so large a place in the closing days of earth's history should be thrown together by this recognized leader of that branch of Spiritualism known as theosophy. The coming of our Saviour is to be after the working of Satan with all power and signs and lying wonders, and the crowning "wonder" of all will be the impersonation of our Saviour by the adversary of souls.



New Guinea

F. L. CHANEY.

BACK here in the interior, twenty-seven miles from the coast, we have a mission station. Twenty-five acres have now been cleared, and about half of this is under cultivation. Eight hundred rubber-trees have been planted, between which are growing bananas, pineapples, manioc, taro, yams, sweet potatoes, granadillas, tomatoes, peas, beans, pumpkins, etc. Some orange-, mandarin-, and lime-trees have also been set out.

There are twenty-four boys working on our mission farm who belong to tribes living at a distance of five or six days' journey, and nearer the interior. It is a very strange thing in this country for boys to apply for work voluntarily. In most cases they must be forced to "sign on," or sign a contract to work for a given period.

The other evening I accompanied back to his village a chief who had been invited to our mission that we might seek his advice with reference to timber. There I got a view of the real, raw, dirty Papuan in his native home. The village is situated on a small hill, with a good view of the mountainous country to the northeast.

About six years ago these villagers were living six or seven miles farther inland in two villages. Another tribe living still farther inland came down upon them, and killed all but one of the people living in one village, and the others fled to their present location. For a year they lived in tree-houses (the remnants of four of these were still to be seen); then they moved into their present more substantial houses. This village consists of eleven houses, arranged in the form of a rough rectangle.

Each house is raised about five feet from the ground, on slender posts. Each has a veranda platform two or three feet lower than the floor of the house, but under the same roof. The floors are made of split goru, a species of palm, the outside, or smooth surface being turned upward. This veranda serves as a dining-room, and after the meal is over, one or two of the numerous small pigs that are running about are allowed to clean up the scraps. It was the time of their evening meal, and out in front of their respective houses were small groups of men and women and children preparing or partaking of their food.

The Papuan has no salutation of his own like "Good day," or, "How do you do?" but they all give a good-natured grunt when spoken to. These villagers seemed pleased to see Brother Carr, who had visited them before.

The women all wore their grass *ramies*, or skirts. Some of the men wore cloth ramies, and others only a belt with a string loin-cloth. The younger children wore nothing. The chief's earrings consisted of a large safety-pin in one ear and a brass clock wheel in the other. Most of the men have their nostrils pierced, but none of those here have very large nose ornaments.

These villagers have no cultivated ground in the immediate vicinity of the village, their gardens being about half a mile away.

When Bennie, our native boy on the farm, first came to us, before we had our mission house up, one man with his two wives came and slept near his hut every night, to watch over him and see that no harm came to him.

The Crying Need in China¹

I. H. EVANS

SINCE last November I have been at Shanghai only about three weeks. The rest of the time I have been visiting various countries and companies in the Asiatic Division. The more I see of the East, the more I am convinced we are in the time when it is *God's time* for us to work. I wish you could have been with Dr. A. C. Selmon and myself on our recent trip to the interior. I have no language to set before you the situation or the needs; it is like a great campaign in war. The advantages are all on your side, the enemy is within reach; its forces are disheartened, disorganized; its men are deserting and coming to your enfeebled ranks. You know that if you could but rise and strike one blow, the day would be won; yet notwithstanding all this, you are unable to lift your hand to do anything.

Your heart cries out for just one company of fighting men; you pray; you walk the floor in despair; you pray for God to spare the men in the field, and help you do something; yet your condition is such there is not a man you can move; not a division nor even a company that can march a step. Day by day you see the opportunities slipping, passing beyond all hope of return.

Such are the conditions here in China. If God has opened these doors, and made these possibilities, he made them for his church to step into, and complete the work he has begun by his Holy Spirit.

Last night we left a meeting in Chang-sha, where there was an attendance of over seventy Sabbath-keepers. They were called together by Brother Cottrell for a three weeks' institute and

¹ From a letter received at the General Conference Office.

Bible study. We did not know we had nearly so many believers in all his territory. Last January he reported sixty-one believers in his division, and last Sabbath we had over ninety in the service, and many more who were not there.

When we reached Chang-sha last week, we found the workers all present, and the institute on, but Brother Cottrell was so hoarse he could speak only in a whisper. His wife was sick with a chronic trouble that disabled her for service, and Dr. Selmon ordered her to bed for months to come. There was not another foreigner in all that country nearer than Hankow, a three days' journey under the best of conditions, and one which sometimes requires a week.

I never saw people more eager to hear the truth of God than this congregation. They had come for a hundred li, some much farther, leaving their work, their crops, their stores, and had paid their own expense and board to study the Bible. Five meetings a day for three weeks is a hard burden for a frail man like Brother Cottrell to carry. Of course we took hold and did the best we could. Dr. Selmon had to do his own work and translate for me. To-day he is about tired out. We left Brother Cottrell last night without a soul to help him but a sick wife; he can talk now, but is very hoarse.

In Hunan we have another meeting, to begin this week. In this province we now have seven companies of believers calling for help. Much of the present situation is the direct result of the distribution of literature circulated by Brother P. J. Laird and his helpers in the past. But now the seed has grown, and the harvest is ready to glean, and we have not a man to place in the field. Think of more than forty millions of human beings ready for the preaching of the gospel in these two provinces of Hunan and Kiangsi and only one man to do anything. Think of the work he has to do. He has a school in operation for men and one for women, and not one trained teacher. He has twenty-five students trying to get an education; but there is not a man to help teach who has any ability in that line. The people cry for training. They thrust themselves upon us, and beseech us to fit them and their children for service.

Then there is the literature that must be scattered. Poor, sick Sister Cottrell has given her time to directing this work, and she has done well; but she is sick. To look at her you would not know her as the same woman who came to this field. She is thin and haggard. Still she stays at her post.

Then there are the cottages to build; and if they are not up soon, there will be neither Elder Cottrell nor Mrs. Cottrell living on earth, to say nothing of working. He has so many calls for help that it is confusing, and the poor man is distracted to know what to do. The long, hot months are hastening on, and there is not a man to lift his finger if sickness should come. All we ask is just one helper to be with Brother Cottrell to help, and to hold the fort if he

should fall under sickness. Then each man will have about twenty-five million souls to warn and prepare for the coming Lord.

I wish you could have seen those men, and heard their testimonies yesterday. We had a social meeting, and they arose in groups from the various cities whence they came. There you would see ten, twelve, fourteen, men and women from a certain town, and they had come to study the Word of God. They will average a month from their homes, and they pay their own way. Last Thursday six men packed up and started for home. They had stayed as long as they had funds to pay for their food. A brother came and told us they were going, and we sent after them and brought them back, Dr. Selmon, Brother Cottrell, and myself promising to see them through.

We wanted to open two chapels in distant cities, but had no appropriations for the work. Brother Cottrell put two hundred squares on the blackboard, and all but twenty squares were taken, largely by the Chinese. We foreigners took only ten each, and they took the others.

Shanghai, China.

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Venezuela

F. G. LANE

VENEZUELA, with its vast resources, is a country of which, until recently, but little was known by the people of other lands. It was discovered by Columbus in 1498. The first settlement was made by the Spaniards at Cumuna, in the year 1520. It remained under Spanish rule until a series of insurrections (1810-20) resulted in a declaration of independence and the forming of the Colombian federation, under the leadership of Simon Bolivar. This federation comprised all the territory now included in Venezuela, Colombia, and Ecuador.

Venezuela, compared with the countries of Europe, is second only to Russia in size. It was declared a republic in 1830. From that time to the present there has been an average of one rebellion in every two years. This condition has done much to retard progress. A large part of the country is still in its primitive state, inhabited only by Indians, many of whom are of the lowest type.

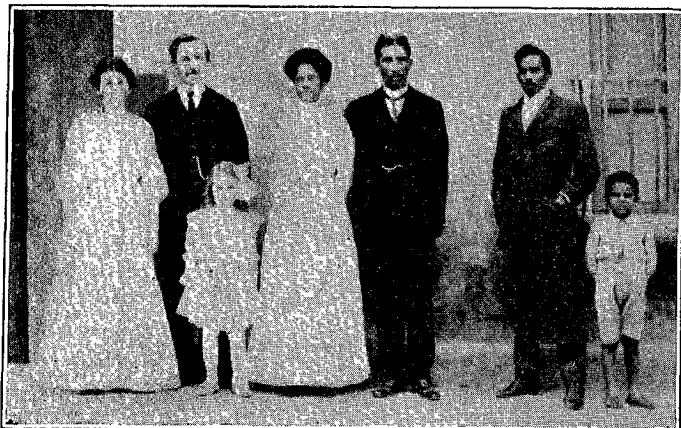
Health conditions are not of the best. In the lowlands, where it is hot and swampy, this is quite natural; but in the highlands, where the climate is all that could be desired, and with an abundance of good water, it is clearly the result of the unsanitary conditions which exist. Of this sanitary neglect, Caracas is a fair example. There is much sick-

ness and death in the poorer districts because of the filthy conditions in which the people live. A city beautiful for situation, three thousand feet above the level of the sea, with an ideal climate, perfect drainage, and a fair supply of good water,—a city which, with a little well-directed effort, could be made an ideal health resort,—nevertheless it allows sanitary conditions which would be a disgrace to any city.

The people of Venezuela are chiefly Spanish and Indian, with some Negroes. The masses are largely illiterate. There seems to be no organized system of education; there are some schools in the cities, but these, aside from the university, are hardly worthy of the name. Taking the country as a whole, it is said that less than five per cent of the people can read or write.

The population is not definitely known, but according to the latest statistical calculation it is about two million five hundred thousand. The people are scattered over an area of about three hundred sixty-four thousand square miles. There is no system of roads; a short distance from the cities, the public highways degenerate into mere paths. It is said there are four hundred miles of railroad in the country, but this is divided into five or six widely separated sections. Thus it is seen that Venezuela can be classed as one of the very difficult fields to reach with the message.

The prevailing religion is Catholic. There are, in all, about three thousand Protestants and many heathen. Infidelity is a strong and growing enemy with which to deal. A large part of the people have no place in their lives for



WORKERS IN VENEZUELA

At left, F. G. Lane and family; at right, Brother Greenage and wife and language teacher.

religion, unless it be for social or financial gain. Vice of every kind prevails. Public lotteries and gambling-houses are conducted by the government. With very few exceptions, money is esteemed far, above character. Yet in all this, we find souls who hunger for something better, and who quickly respond to the cheering notes of the gospel message. We find that here, as well as in other parts of the world, the Lord has his sheep, who know his voice, and who are ready to respond to the call, "Come out of her, my people, and that ye be not partakers of her sins, and that ye receive not of her plagues."

We arrived here the first day of August, 1910, knowing nothing of the language, but trusting the Lord to lead in opening the work; and he has not disappointed us. March 25, 1911, a little less than eight months after our arrival, we had the privilege of burying eleven pre-



OUR FIRST BAPTISMAL SERVICE IN VENEZUELA

scious souls in baptism, and the next day we organized the first Seventh-day Adventist church in Venezuela. April 1 we held our first communion service, and all enjoyed the presence of the Spirit of God; all are truly rejoicing in the hope of a soon-coming Saviour and the knowledge of sins forgiven. There are others who have expressed a desire to unite with us at the next opportunity.

The work is onward here. We are now anxiously waiting for some truth-filled books, that we may be able to get the message before many who, perhaps, can not be reached in any other way.

Caracas.

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Abyssinian Women

MRS. ALICE GRUNDSET

THE women of Abyssinia enjoy full liberty, having no social customs that confine them to their homes. Their clothing consists of a short dress, with the shawl-like *nuttsele* over the shoulder. They wear no hats nor shoes. The hair of the married women is nicely braided, but the unmarried women wear the hair cut short. All oil their heads abundantly.

In the early morning we see them going to the market-place with their milk, eggs, chickens, and grain, a good load being carried on the head. The infant up to a year or more is carried in a leather sack strapped to the shoulder.

These people live very simply, in huts of small stones and mud. Their home is also a shelter for goats, donkeys, etc., the live stock sleeping in the same room with the family. With the old-fashioned grinding-stones the women grind the grain from day to day, in just such

quantities as they require at the time. Bread is baked in clay ovens.

The Abyssinian women seem to us untidy, having apparently no thought nor understanding of the first principles of cleanliness. The older women are deeply rooted in their customs, as well as in their religious views, and it is somewhat difficult to give them instruction. They are inquisitive, however, and will ask all manner of questions; and through this avenue we hope to turn their minds to better things. A great work needs to be done for the women of Abyssinia.

Asmara, Eritrea.

The Work in the European Division During 1910

L. R. CONRADI

As the statistics showing the results of another year's work are before us, we believe the readers of the REVIEW will be interested to catch a general glimpse of the details. The European Division conducts the work not only in every country in Europe, but also in all of northern and eastern Africa, and in northern and western Asia. Our territory is tremendous, extending from the Atlantic to the Pacific, and from the arctic regions to the equator. Our population is equally appalling, there being about five hundred fifty million souls living within our boundaries.

Europe proper is divided by us into six great union conferences, European Turkey and Greece, with about six million people, being in the Levant Mission field. In Asia we have the Levant and the Siberian union mission fields; in Africa, the Latin Union is working in Algeria, and the Levant Union in Egypt; while the European Division of the General Conference looks after the mission fields in British, German, and Italian East Africa.

As a rule, progress has attended our work in the various fields. It may be of interest to specify these.

East German Union Conference

This union, with a population of about 75,000,000, is now conducting the work in the eastern part of the German empire, in all of Hungary, in the Balkans, and in a large portion of Austria. Last year it added 1,339 members by vote and baptism, and increased its membership to 6,012. At the close of the year, there were within its boundaries eight conferences and four mission fields, a new conference and mission field being organized near the close of the year. Its tithe last year amounted to \$63,500. Of its membership, 5,000 are in the German empire, and they contributed \$57,000 tithe, not less than \$13,000, or twenty-three per cent, of which was given to mission purposes. This conference worked its own territory, containing some 30,000,000 people, with \$44,000; and contributed to its own mission fields, with a population of 45,000,000, about \$10,500. It then gave about \$3,000 of its tithe, and over \$13,000 in offerings, to the General Conference for its mis-

sion territory. One can readily see how our local German conferences might have retained their funds, on the plea that they had such a large population in their own territory to provide for, rather than allow their means to flow so liberally into the regions beyond.

However, we find that the Lord prospered the East German Union Conference not only in its work among its local German conferences, but that he is steadily giving it fruit in Hungary, and in the Adriatic, the Galician, and the Balkan mission fields, where it now has more than 1,000 members. Nor is there any lack of large cities in the territory of this union conference. Greater Berlin has a population of about 3,000,000; Budapest has nearly 1,000,000; and Dresden, Leipzig, and Breslau have over half a million each. We now have eight churches, with more than 700 members, in Berlin. There is a church of 175 members at Dresden; in Leipzig we have 100 members; in Chemnitz, 108; in Stettin, 172; in Bucharest, 127; in Breslau, 159; and in Koenigsberg, 100. Thus large churches are growing up in the more important and populous cities. Although rent is very expensive, yet we have not invested our meager means in chapels, but have preferred to save all we possibly could for the furtherance of the gospel. At present there are 130 active workers in this union, only thirty-one of whom are ordained ministers. About 100 canvassers are at work here, and their sales amounted to over \$55,000. Each conference has its general agent, and we have recently appointed a union general agent as well. The East German Union led the list in the gain of its membership last year.

West German Union Conference

The territory of the West German Union includes the western part of Germany, Holland, all of Belgium, German-Switzerland, and quite a proportion of Austria. Its population is about 68,000,000. Last year it added 1,151 members by baptism and vote, and increased its membership to 5,418. At the close of the year it had eight conferences and three mission fields, one new conference being added during the latter part of December. It includes within its borders the most wealthy part of Germany, among whose 34,000,000 it has nearly 4,700 members; while in the German-Swiss Conference we have thus far secured a membership of 500 from among the 3,000,000 people living there. Thus the local conferences of the West German Union have 5,200 members.

The tithe of the union was \$63,500, of which the conferences paid \$57,000; and twenty-three per cent, or \$13,000, of this was turned over to mission work last year. The local conference territory, containing some 37,000,000 people, was worked with \$44,000; and the conference contributed to its own mission fields, with 31,000,000 population, some \$11,000; and gave the General Conference \$2,500, in addition to \$13,500 in offerings, making a total of \$16,000 turned over to the European Division.

The Lord has prospered this union conference in its work, not only in Germany and German-Switzerland, but also in other parts of its territory. It now has over 300 members in Austria, over 100 in Belgium, and over 200 in Holland. Nor does it lack large cities in its territory. Vienna contains about 2,000,000 population; Hamburg-Altona has 1,200,000; and Amsterdam, Cologne, Munich, and Brussels have over half a million each. Besides these there are many cities of over 100,000 inhabitants in the territory of the West German Union Conference. There are now two churches in Hamburg, with 360 members; there are 122 members in Munich, 127 in Nuremberg, 145 in Frankfort, 109 in Hanover, 115 in Stuttgart, 90 in The Hague, 150 in Cologne, 100 in Elberfeld, 158 in Essen, 100 in Basel, and 124 in Zurich. This field has 128 active workers, thirty of whom are ordained ministers. Last year 140 book canvassers were at work, and the total sales of literature—part of which is made up by the retail value of the Hamburg Publishing House sales not otherwise reported—amounted to \$90,000.

Scandinavian Union Conference

This is the smallest of our European union conferences, as it contains a population of only 14,000,000. At present there are four conferences and two mission fields in its territory. Last year it added 330 members, bringing up its membership to 3,145. The Danish, Swedish, and Norwegian conferences retained only eighty per cent of their tithe, and will pay the five per cent for the Sustentation Fund to the General Conference, beginning with Jan. 1, 1911. Last year the union tithe amounted to \$27,800, \$25,000 of which came from the three conferences mentioned, so it will have to work its field this year with about \$20,000. The union contributed \$5,600 in regular offerings, and \$3,700 in special offerings to missions. Our Scandinavian brethren greatly rejoice that God has enabled them to support not only their own work, but also that in other mission territory. This union has eighty-eight canvassers. Its sales last year were \$76,500, the highest average of any union conference in the European Division.

Russian Union Conference

Until the first of January, 1911, the great Russian empire, with its 154,000,000 (save little Finland and her three millions, that formed a part of the Scandinavian Union Conference) composed only one union conference. Last year there were received into this union 597 members by baptism and 134 by vote, making a total of 731, so that its total membership at the end of last December was almost 4,000 members—3,952, to be exact. But Russia shows the greatest increase in its finances; for its tithe has been doubled within three years, coming up to \$21,242 for 1910. Heretofore there have been three conferences and six mission fields in Russia; but since Jan. 1, 1911, Riga and the surrounding country

have been organized into the Union District, with nearly 400 members. The Russian Union's appropriations last year were \$5,721, so this union spent only about \$26,000 in this mighty field, with nearly twice the population of the United States. Russia has sixty evangelical workers, eighteen of whom are ordained ministers. Much yet needs to be done to develop a strong working force for this mighty empire. As Russia returned \$4,000 in gifts to the European Division of the General Conference, it was really almost self-supporting in 1910. Its canvassing work is developing. Last year its sales amounted to \$10,500, with forty-seven canvassers employed.

Hamburg.

(To be concluded)

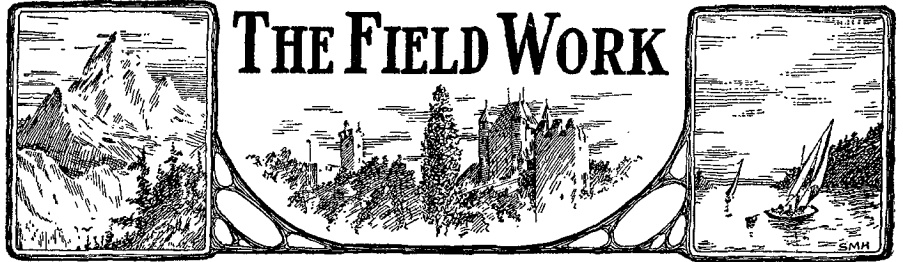
◆ ◆ ◆
Moslem Life in the Caspian Region

F. F. OSTER

PERHAPS among no other people do the outward forms of religion enter into every-day life to a greater extent than among the Moslems. One or another of their ninety-nine names for the Deity is ever on their lips. A very common expression used is, "If God wills." Prayers are prescribed, and performed as an obligation owed their Creator. The idea of confession of sins does not appeal to the Mohammedan, and secret prayer is unknown. For public prayer a certain preparation must be made; water is poured from a vessel, and with his palm, the Moslem rubs his arm in a certain direction. He removes his sandals, and wets his toes, and then his ears; this he often does in the street. Wherever the prayer-hour finds him, whether at work or on a journey, there he spreads out his rug and repeats his prayer.

The men dye their beards and fingernails a bright red; even the horses' manes and feet are likewise colored. The home life is simple, especially among the poorer classes. This was strikingly the case with one Persian home we visited while passing through a Tartar village. The room was about ten feet square, and the door was open to admit light. The walls lacked ornaments of any kind, and what few belongings the family possessed, lay on the ground. In the center of the room was a small, table-like rack, about eighteen inches high, under which was placed a pan of live coals. A blanket was spread over the whole to keep in the heat. This served as a stove. Beside this, and seated on a rug, sat the man and his wife warming themselves under the blanket. They had just had their tea.

After greeting the man, he asked whether we were Mussulmans. Notwithstanding my negative reply, he received us kindly, and seemed to enjoy our short visit. Strange to say, his wife remained unveiled, and took an active part in the conversation. I have found the Persians to be courteous and kind-hearted; but nothing less than the power of God can free them from the terrible deception which binds them.



Southern Oregon and Southern Idaho Camp-Meetings

THE Southern Oregon Conference was held in connection with the camp-meeting at Roseburg, Ore., May 11-21. The grounds used were near the town, but the attendance from the outside was not very large during the first part of the meeting on account of extremely wet weather, and the fact that a town festival was being held at the time. During the latter part of the meeting the attendance was better.

The conference proceedings passed off with the utmost harmony, and a good spirit prevailed. Practically the same officers that served during the past year were reelected for the ensuing term. Brother Taylor Bunch was set apart by ordination to the gospel ministry. Elders C. W. Flaiz and H. W. Decker, representing the union conference, with Elders A. J. Haysmer and Luther Warren, Brother H. H. Hall, and the writer, attended this meeting.

An excellent interest was taken in foreign missions, and although this is one of the youngest conferences in the denomination, having been organized for only about one year, and although it was necessary to call for funds to supply the tents, seats, etc., essential to the beginning of a new work, still when we made a call for missions, about twenty-five hundred dollars was raised in cash and pledges, some of the pledges being conditional on the sale of property. One thing which touched the hearts of all was to see the young people strip themselves of needless jewelry, rings, necklaces, etc., and place them with the offering for foreign missions.

From this meeting we went to the Southern Idaho meeting, which was held at Ontario, Ore., just on the line between Idaho and eastern Oregon, as a considerable portion of eastern Oregon is included in the Southern Idaho Conference territory. Here we found another small camp; but being favored with good weather, we had a larger outside attendance. Quite an interest was manifested on the part of the people from the town.

Here also an interest in missions was manifested, and about nine hundred dollars in cash and pledges was given to this cause. A very emphatic interest in the call of the fields of heathenism was shown, and the conference raised the allotment of ten cents a week a member to fifteen cents a week for each member. This is certainly none too high a mark when we consider the great blessings which rest upon us here in the home land in comparison with the crying needs of the hundreds of millions in heathen lands.

The blessing of the Lord was with us, and at the close of the meeting about twenty-five were baptized. The same officers were elected to serve another year; and the proceedings of the confer-

ence were marked with the utmost harmony and a kindly spirit.

Southern Idaho is a fruitful field, but it has a scarcity of strong laborers. Both here and in Southern Oregon we heard encouraging reports from the intermediate schools, and we trust these schools will be the means of developing missionary recruits for the Master's service.

The general laborers who attended the Southern Oregon meeting attended this meeting also.

May the blessing of God attend the efforts in both these conferences, which are the smallest in the union, but which show a healthy growth and a firm determination to press to the front.

W. A. WESTWORTH.

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Peru

TO-MORROW I expect to make out the papers for the purchase of a small piece of ground where Brother F. A. Stahl will erect a small house in which to live, and which will contain a room for a dispensary. We felt that Brother Stahl could accomplish more by being free to make tours occasionally to different Indian towns, and come in direct contact with the people, than by having placed upon him the burdens and perplexities of an institution. God is blessing wonderfully here, and we desire to have all hands as free as possible to engage directly in the work of saving souls.

This place is thirteen thousand feet above the sea, and I am writing (May 28) with all my heavy clothes on. The air is very rare. Some nights I have had considerable difficulty to breathe. I sleep in a sheepskin sack with the wool inside. Often the least exertion leaves one feeling as if he were suffocating. Many deaths have occurred in the high altitudes of Peru. The least exercise raises the heart action to over a hundred beats a minute. A. N. ALLEN.

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Mexico

TORREON.—In this city, one of the most progressive in the northern part of this republic, the people who do not know how to find real rest, comfort, and trust, and have therefore been depending upon the arm of flesh, have been uneasy for the last three months through fear of the war.

On the thirteenth of May three thousand revolutionists attacked this city; and after forty-two hours' fighting the federal general, with some six hundred soldiers, escaped while it was raining heavily. In all, 239 persons were killed, and six wounded. The populace, with the supposed consent of the revolutionists, ransacked twenty-four groceries, shoe-stores, and dry-goods stores. They also pillaged the Baptist college, a block from our mission place. A Mexican family was taking care of this property;

and why the insurrectos should have plundered it under these conditions may be understood when it is explained that almost all of them had the crowns of their hats covered with a variety of images, besides those hanging from their necks, in frames as large as 8 x 10 inches.

Torreón is the Chicago of Mexico for railroads, yet we had no trains for fourteen days. All bridges had been burned. Not long ago the Mexican Central Railroad, north of Torreón, had 213 burned bridges at one time, most of them between Chihuahua and Ciudad Juárez.

In the midst of all this trouble, we who feed our understanding by the study of God's Word, and especially we who are warning the world with the three-fold message contained in Rev. 14:6-12, understand that the worst is not yet come, and that, if we live right, it matters not to us when, where, and how we die. If we live in Christ, we die in Christ. Yet we believe in asking God to spare our lives, that we may have as great a part in the battle for good as possible. Pray for the workers in Mexico.

JUAN ROBLES.

Korea

Our Korean brethren are loyal to the truth. They love it as we love it, and are as willing to sacrifice for it. I am surprised at the reports coming in from the annual offering. All are not in yet; but from small companies of very poor people, collections of from six to seven yen each have been received. I believe the offering would average about one yen to each person for those churches. A yen is fifty cents, gold, and would be equal to about five dollars gold for our people in America; for wages here are about one tenth of what they are there.

C. L. BUTTERFIELD.

North Basutoland, South Africa

SOME of our experiences here have been rather severe, but our great Burden-bearer has been a present help in every trouble. Like Paul, we sometimes feel "troubled on every side, yet not distressed; . . . perplexed, but not in despair; . . . cast down, but not destroyed." We know that Rom. 8:28 is true, and that, if faithful, we shall some day understand clearly what now we know by faith. We are glad we are right here in North Basutoland, opening a new station to give the people light.

Chief Jonathan is still very friendly. He is much interested in planting forest and fruit-trees; and as I am raising these, and am also interested in them, we have this common interest to bind us. He appreciates a gift of a dozen tiny forest-trees above other things costing much more. I have about twelve hundred little trees growing from seed. He is also interested in having a good school started.

At present we have a day-school, with an enrolment of thirty-five, also a night-school for the herd boys, who must work during the day. Our Sabbath-school is quite well attended, also the Sabbath meetings, and the open-air services in the kraals on Sunday. Some are interested. One woman has accepted the truth, and is obeying it as far as she knows. This is the time of seed-sowing. We think the prospects for the work here are bright.

A mission house is being built, the

outer stone walls being half completed. Stone has been quarried for the native helper's house, and is being quarried for a barn. By the time you read this, we shall probably have stone out for a schoolhouse also. At present we are making fence, and plowing the tough sod before it gets too dry. Assurance that means is coming allows us to begin to push this improvement work. This word was received only last week, when we learned that Emmanuel Mission had been allowed its full estimate. How very much we need it to allow the work here to go forward, only those who are here can appreciate. There are dozens of things we need, that we have not asked for, and can not get. But we are happy indeed with what we have, and are willing to do without the rest. We can now always look forward to something better.

Perhaps you would like a peep at our home. During 1910 we had only one chair, a stove, home-made tables, boxes for cupboards, springs and mattress on four stones for a bed, and other boxes for chairs. This was our total furniture outfit. The house has two rooms, is made of sod, and has a dirt floor and a grass roof. Thus far this year we have added three second-hand chairs and a child's crib. During the year I hope to make a dining-table, a good cupboard, a book-case, a wardrobe, and a bedstead.

At present we have no horses and only two oxen. Our means of conveyance is a bicycle. Getting provisions and materials home from our trading-post, twenty-five miles away, is one of our problems. But we are on a good road, and in time hope to have horses and a wagon. When the necessary facilities can be secured, we plan to do considerable evangelistic work, touring with a lantern and a wagon—teaching, preaching, treating the sick, selling literature, and securing pupils for our school. We do some treatment work. Pray for North Basutoland.

H. C. OLMSTEAD.

Four Years in Florida

A FEW days ago I read a report of the progress of the work in the Indiana Conference, and thought perhaps the readers of the REVIEW would be as much interested in a report from Florida as I was in that report.

My personal acquaintance with the work here covers but four years. We have had many difficulties to encounter during this time, but the Lord has abundantly blessed, and success has attended our efforts. The climate of Florida has made it possible for us to operate our tents continuously, winter and summer, and almost every effort has been productive of fruit. The reported membership of the conference four years ago was four hundred. It is now seven hundred. We then had sixteen churches, and now there are twenty-eight. Some of our churches are being reduced by removals and apostasy; but our present membership can not be much inflated, if any, as we have done some thorough pruning in many of our churches.

The Lord has also wonderfully blessed us financially. Each year has marked an increase in tithes, gradually gaining from a little over six thousand dollars to over ten thousand dollars for last year. We have been enabled to liquidate a net indebtedness of \$854.66, to give the General Conference \$1,250 sur-

plus tithe, and have left a net present worth of approximately five thousand dollars. Our total donations to missions last year amounted to something over four thousand dollars. The last report sent me from our union conference office shows that the Florida Conference had paid over three hundred dollars more than an average of ten cents a week for each member, notwithstanding our increase in membership.

During this time, also, we have started the Florida Sanitarium, which is now completing its third year of successful operation, with a good showing of gain. This institution is owned and operated solely by the Florida Conference. It has been a success from the start, notwithstanding the influences that have continually warred against it.

The sanitarium property consists of about fifty acres of land, one main building, two stone cottages,—one for conference and sanitarium business offices,—and eight wooden cottages, besides storehouses, a barn, and a school building for primary and intermediate students. There are two beautiful lakes on the grounds, on which the patients greatly enjoy boating. The institution also owns a herd of seven cows, two good horses, etc.

That the sanitarium is appreciated by the citizens of Orlando is shown by the fact that the board of trade recently voted to make an effort to raise a fund of five thousand dollars to assist in the erection of a new modern main building. Two thousand dollars of this fund is now made up, and the work on the building is begun. We shall move only so fast as money is in hand for the work. We trust that our own people will not allow others to outdo them in generosity to this noble undertaking. This enlargement has the indorsement of our union conference president, also of the General Conference president. When the new building is finished and fully equipped, the institution will be complete. There are no pressing debts, and the net present worth is about ten thousand dollars, all gained during the past three years, without funds, and with no financial help from the General or the union conference.

A primary and intermediate school had been started at Fort Ogden just before my connection with the work in Florida. The work has been carried on there since by Prof. B. D. Gullett. Under his efficient management the school has made a good impression upon the citizens of that locality, and the students have made excellent progress in their studies. The school has not enjoyed the patronage of pupils from other parts of the State that we wished it might, but it has moved steadily forward, and we hope for better days for it in the future. Recently some material improvements have been made on the buildings, and the school is now in better condition for work than ever before. As Professor Gullett has been called to other work, the school board would be glad to secure a good man and his wife to take charge of the school and the home. We would suggest that some suitable family contemplating removal to Florida might find here an opportunity to help and be helped.

The saying, "In union there is strength," has never seemed truer to me than during my experience in Florida. I have never labored in a conference where the laborers have been more

united than here. Without exception, their aim has been to push the work rapidly and vigorously. This unity, blessed of God, is sure to bring good results. I have greatly appreciated the support of my fellow laborers; and wherever my lot may be cast in the future, their kind words and helpful spirit will not be forgotten.

R. W. PARMELE.

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The Book Work in the New York Conference

At the recent camp-meeting of the New York Conference, the publishing work received prominent attention. During the past year the conference officials and the field missionary agent, Brother H. C. White, have worked hard to develop a strong corps of canvassers. Just as the work was well built up, and the agents were selling a thousand dollars' worth of books a month, Brother White's health failed, and he was forced to resign. Brother E. E. Covey now has the work in charge. Brother Covey was one of the most successful canvassers in the conference; and as he had had several years' experience in the field, he is able to help the agents in a practical way.

The work has reached such a point in this field that more people are volunteering than can be employed at the present time. The accompanying picture shows a group of the regular canvassers, with some who expect to begin work soon. In addition to these we have several students in the field, who were not present at the camp-meeting.

New York hopes to sell twenty thousand dollars' worth of books during 1911, and we believe the prospects for realizing this hope are excellent.

L. W. GRAHAM.

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An Appeal for Canvassers

THE Lord is calling men and women everywhere to consecrate their lives and their talents to his service, because he is desirous of making a quick work for the saving of the lost and the gathering out of those who are honest in heart. "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

While visiting churches recently, there has come under my observation the great amount of good which might be accomplished through the efforts of faithful canvassers. I quote from "Testimonies for the Church," Vol. VI, page 315, these words: "The time has come when a large work should be done by the canvassers. The world is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to their danger. The churches know not the time of their visitation. Often they can best learn the truth through the efforts of the canvasser. Those who go forth in the name of the Lord are his messengers to give to the multitudes who are in darkness and error the glad tidings of salvation through Christ in obeying the law of God."

The Chesapeake Conference affords an excellent field for this work. Young men have earned scholarships here, and others have succeeded in supporting their families, from the sales of our truth-filled books. I will offer in substantiation of this statement a few ex-

periences of men now working in this field. A young man canvassing in Sussex County, Delaware, writes: "The Lord has been very good to me, and has blessed my efforts. I recently took thirty-eight orders for 'Coming King,' delivering thirty-five, with a promise that the other three will be taken later. While canvassing, I met a young man sick in bed with a fever. I spoke to him of God's love, and he asked me to explain the Word of God to him. I began by telling him about the message, all of which he accepted. He asked me to pray with him, which I did. He confessed his sins, arose from prayer, and walked about. He has kept two Sabbaths, and desires to be baptized. I praise the Lord for a part in his work. This is my first experience in the canvassing work, but I am encouraged to continue



CANVASSERS AND FIELD AGENTS OF NEW YORK CONFERENCE

in it; for the Lord has shown me that this is my work."

Another canvasser, returning to this field after an absence of over a year, writing of his success, says: "The territory is very good here. I have not had as good success since I left Cecil County, Maryland, over a year ago. I shall soon have to have more guarantyslips. Please send a supply at once."

A brother from western Maryland, canvassing for a scholarship, reports having taken seventy dollars' worth of orders in one week. This young man is practically a new canvasser, but the Lord is blessing him in his work.

I would like to relate other experiences our canvassers are having, but time and space will not permit. Where we now have one canvasser, we should have at least five giving all their time to this work. I extend an invitation to those who wish to take up the canvassing work in the Chesapeake Conference. There are opportunities for those who desire to earn scholarships during the summer vacation.

All those desiring to canvass here should write to Brother Joseph E. Jones, Ford's Store, Md., who will be glad to give further information concerning the work, territory, etc. May the Lord impress our youth to become strong, active workers now, while the field is white for the harvest, and while the Lord is calling for laborers.

ROSCOE T. BAER.

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Bahama Islands

LAST Sabbath we had baptism, and it was a blessed occasion. Baptism by immersion is very common here, as the Baptists, United Brethren, and several

other denominations practise it. There is usually much mockery and disturbance. This had caused us considerable anxiety, and we earnestly prayed over it. We thought of going to some distant, retired spot down the coast; but that was difficult to do; and we felt, too, that this thing should not be done in a corner.

So we announced the baptism to the candidates and to those concerned, in the ordinary way, and went to the sea, to the place where others usually go. A large number gathered, including many mockers; but the hush of reverence rested on the scene during the entire service of song, prayer, Scripture reading, and sermon on baptism. Many wept as the candidates were buried in the watery grave, and many testified that they had never witnessed a baptism like this. The presence of the Lord was

manifest, and we are thankful for the experience. Five were baptized this time. Some were hindered; but they, with others now under instruction, will soon be baptized. Then we shall organize a church. We hope the Lord will sometime enable us to get a place of worship of our own, which we greatly need.

Sister Ella Burrows, from British Guiana, has just arrived to engage in house-to-house work. This, we are sure, will be productive of good results.

We are all well and of good courage, and are trying to finish the work in this little corner of the field by the time it is done elsewhere.

W. A. SWEANY.

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Earning Scholarships in Argentina

OUR experience this summer has been a new evidence of the benefits of the canvassing work for those who desire to obtain an education. When the school year closed in November, there were five young people among the students who were very anxious to return to school this year; but the question was how to do it, and this was not an easy matter to decide.

As the locusts and the drought had ruined nearly all the crops, there was little prospect of earning any money in the harvest-field; but as these young people had a deep interest in the missionary work, they determined to take part in scattering the printed page during the vacation.

Without taking time to visit their homes, they attended the canvassers' institute, where they studied the books they were going to sell, and the best way of presenting them. After a week of study and practise, these brethren went to their respective fields. For three of them this was their first experience away from home. We all know what this means.

With what faith and courage they worked, week after week! The time I spent with them was a great encourage-

ment to me. In their letters and in their work, they showed that they recognized the sacredness of the work, and their chief burden was to carry the message to the towns and villages that had not yet heard it.

This spirit is the secret of the success of the canvasser or other worker in the vineyard of the Lord. The canvasser should not think, How am I going to earn a living or a scholarship? This we should leave with God. He has promised that he will supply all our needs. "Faithful is he that calleth you, who also will do it. 1 Thess. 5:24. Our thought should always be: How can I best carry the gospel of salvation to these souls who do not realize that they are in danger of losing the priceless gift of eternal life?

These five young people were successful in selling sufficient books to earn their scholarships and return to school this year. What they did, others can do. There never was a time when a good education was so necessary as at present, especially for Seventh-day Adventist young people, that they may be able to carry this message to the learned and to the ignorant.

If one desires with all the heart to obtain an education, there is no reason why one may not obtain it. There should be many other young people who would resolve to take advantage of this opportunity.

MAX TRUMMER.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

D. H. KRBS, M. D. Secretary
L. A. HANSEN Assistant Secretary

Spiritual Influence of the Medical Work

WHILE our sanitariums are established for the direct purpose of ministering to physical ailments, their work is of such a nature as to give definite spiritual relief also. While they do not announce themselves as specific religious institutions, they do become such in the minds of many who have gone to them only for bodily relief, but have at the same time found positive spiritual help. In fact, much of our sanitarium patronage is made up of those who choose to come because of the decided spiritual atmosphere prevailing in these institutions. It is frequently remarked by patients that they value this feature of our work even above all others.

It is not in keeping with propriety to make our peculiar religious views specially prominent in our dealing with patients, and wise sanitarium workers refrain from doing that which is not in place, and which may cause prejudice. At the same time, our medical workers can not help exerting a positive influence in behalf of the gospel and for all Bible truth, if their work is done in the Christian spirit in which it should be done. It is not possible to make a distinct separation between the medical work and the missionary work of the true medical missionary. The very nature of this work makes it an influence

of appeal to souls, and awakens in them a desire to know more of God and his truth.

Our medical workers have many experiences to keep before them the fact that theirs is a soul-saving work as well as one for curing diseases of the body. The professional character of their work does not permit a free report of their missionary experiences, and with many these really become a matter of such common occurrence that there does not seem to be anything to warrant reporting. Some instances are marked with extraordinary circumstances, while many cases present nothing of an unusual character. The following instance is given by one of our physicians as an example of some of the more common experiences of our medical workers:—

"One of my sanitarium patients became much interested in the truth, asking many questions, especially concerning the Sabbath. The nurse and I studied the Bible with her, on the Sabbath question, the state of the dead, the new earth, and kindred topics. She became convinced that the seventh day is the day to keep, but could not accept the views we hold on the state of the dead. She subscribed for one of our papers, and purchased 'Bible Readings' so that she could learn more about Bible truths.

"While she was with us, her minister called on her, and tried to convince her that it did not make any difference which day she kept; but she had studied this from God's own Word, and man's word did not change her in the least.

"Her son is an infidel, and she wished to have papers and tracts sent him. She offered to pay for a course of treatments for him, in order to give us an opportunity to teach him the Bible.

"I told her about the \$300,000 Fund. I did not ask her to help; but in a few days she handed me a bill, saying: 'I love the work you people are doing, and want to help on that \$300,000 Fund. This is not much, but every little helps.'

"As she was leaving for home, she said: 'I don't know what I shall do, as there is no Seventh-day Adventist church where I live.' She has written me since, telling me about studying the Bible with her neighbors on the Sabbath. I have sent her some tracts on different subjects. She has responded with a good donation for our missions.

"This is only one instance of good done in this way by our sanitariums. I could tell you of other similar experiences. I trust that all needed assistance may come to these struggling institutions, so they will not be crippled in carrying on the work the Lord has said they should do."

L. A. H.

Food Charts

THE United States Department of Agriculture has issued a set of fifteen lithographed food charts. They are of uniform size, 21 x 27 inches, printed on heavy paper, suitable for mounting on a roller or for framing. They give diagrammatic representations of typical foods, their composition indicated by dividing the outline into proper proportions, and coloring the sections to represent the different nutrients. Protein is represented by red; fat, yellow; carbohydrates, blue; ash, gray; and water, green. Energy values are shown in black, each square inch equaling 1,000

calories. Percentage figures of the different food elements are given in connection with each outline.

The titles and numbers of the charts are as follows:—

1. Milk and milk products.
2. Eggs and cheese.
3. Meat, fresh and cured.
4. Fish, fish products, and oysters.
5. Butter and other fat-yielding foods.
6. Cereal grains.
7. Bread and other cereal foods.
8. Sugar and similar foods.
9. Roots and succulent vegetables.
10. Legumes and corn.
11. Fresh and dried fruits.
12. Fruit and fruit products.
13. Nuts and nut products.
- 14 and 15 contain text matter only, on the composition, functions, and uses of foods, and dietary standards.

The usual American dietary is well covered in this list. The charts will be serviceable to teachers or lecturers; also in sanitariums, food stores, cafés, schools, or wherever it is desired to give instruction on foods or food values. They have been used to good advantage in connected with health lectures given in a series of meetings, so our ministerial workers would find good use for them. They might not be out of place in the home.

The set of fifteen charts may be had for \$1. Single copies are not sold. Send remittance by postal money-order, express order, or New York draft. Address Superintendent of Documents, Washington, D. C.

A complete list of public documents relating to food and diet, issued by scientific bureaus of the United States government, may be had free of charge, from same address, by asking for Price List No. 11.

L. A. H.

News and Miscellany

—The governor-general of Russia has instructed the governors of the Maritime Provinces to submit to him lists of all Jews lacking a right of residence in their jurisdiction. Those not possessing this right are to be expelled from the country.

—The seamen's strike leaders in the district of Liverpool issued a manifesto ordering all union workers employed by forty-six firms in the shipping federation to stop work on June 26. At the Firth of Forth ports, shipping is at a standstill. At Leith thirty-seven steamers can not find crews. The ship owners at Rotterdam, at a meeting held June 24, refused to make concessions to the strikers.

—Richard Parr, deputy surveyor of the customs at the port of New York, who has obtained the evidence upon which the government will try certain wealthy and influential smugglers, claims that his investigations concerning the operations of these men are but the entering wedge to a much larger case involving a conspiracy to cheat the government of millions of dollars. He claims to have evidence of smuggling operations involving at least \$2,000,000 worth of goods which have been brought into that port.

The Missionary and Publishing Work

Notes, Plans, Reports, Statistics, and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER Secretary
N. Z. TOWN Assistant Secretary

THE secretary of the Publishing Department has recently attended the general meetings held in Scandinavia and Finland. Writing from Helsingfors, under date of June 3, he reports splendid meetings in each place where he had been. The publishing work in Scandinavia is in a very prosperous condition, the field being well organized.

The Summary

THE summary this month is for four weeks only, while that of May, 1910, covered five weeks. This is the reason why it is so much less than the one of May last year. There is a falling off of \$3,000 in the foreign reports from last month, but notwithstanding this, all will be glad to see that we are still ahead of April. Several of the general agents promise big things for June.

N. Z. T.

Good Words From a Veteran

THE following note from the pen of Elder William Covert has the right ring, and we trust it may inspire others to do the same kind of planning that his conference is doing:—

“Our canvassers are quite sanguine regarding their sales for the year. Seventh-day Adventists are expecting to sell \$2,000,000 worth of literature this year, and Northern Illinois is planning to do a full share of this blessed work. We shall endeavor to do more in the way of selling both subscription books and periodicals than we have done in the past.”

N. Z. T.

Canvassing in Uruguay

WE extract the following interesting items from a report which one of the young men canvassing in Uruguay sent to the union conference paper in Buenos Aires. He says:—

“The spirit of prophecy says that our literature should be scattered as the leaves of autumn; and this, it seems, is what is taking place in these days, through the efforts of the canvassers. From every part of the world we hear of success in this branch of the work. Sometimes the people are astonished that we are able to sell so many books in one day, but the believer knows that it is faith and prayer that helps him to do this.

“In a recent trip I took 207 orders in about twenty days; value, \$521 Uruguayan gold (\$539.23 United States currency). I have met many who complain of the great drought which we have been having, but I find also, as I go from house to house, a great drought in the hearts of the people, and a thirst for the message which God in his goodness desires to give them. Let us improve the time to work while we have the opportunity.”

N. Z. T.

Canvassers' Summary for May, 1911

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Atlantic Union Conference						
Maine	4	385	13	\$ 41.25	\$ 76.75	\$ 409.50
Northern New England...	6	394	73	328.47	212.47	335.25
Massachusetts	3	323	80	244.35	371.05	834.75
Southern New England...	4	319	42	217.00	105.00	184.20
New York	10	1090	377	1089.50	676.55	643.00
Western New York	6	493	73	203.80	544.50	675.00
Greater New York	6	475	94	352.91	31.00	91.25
Totals	39	3179	752	2477.28	2017.32	3172.95
Columbia Union Conference						
Ohio	13	736	300	912.00	1351.15	2589.80
West Virginia	17	1229	445	1365.27	281.90	418.10
Virginia	11	690	394	832.50	441.30	49.10
Chesapeake .....	...	...	...	...	359.55	589.95
Eastern Pennsylvania	9	946	353	630.75	481.75	556.75
West Pennsylvania	12	628	683	465.95	1033.35	582.00
New Jersey	5	336	125	303.72	478.85	707.70
District of Columbia .....	...	...	...	...	...	...
Totals	67	4565	2300	4510.19	4428.05	5493.40
Lake Union Conference						
East Michigan	13	973	296	983.55	359.05	260.70
West Michigan	10	318	71	202.10	24.50	177.95
North Michigan	11	614	152	468.85	352.85	718.85
Wisconsin	5	280	45	141.20	504.40	953.80
Northern Illinois	10	918	250	852.50	554.35	1103.80
Southern Illinois	19	1890	591	1865.85	1482.65	263.10
Indiana	6	569	206	526.05	199.55	647.80
Totals	74	5562	1611	5040.10	3477.35	4126.00
Canadian Union Conference						
Ontario .....	...	...	...	...	83.30	419.70
Quebec .....	...	...	...	...	8.00	162.40
Maritime .....	...	...	...	...	...	...
Newfoundland .....	...	...	...	...	...	...
Totals .....	...	...	...	...	91.30	582.10
Southern Union Conference						
Louisiana	27	1743	1001	1881.00	506.75	1279.25
Alabama	16	980	460	788.50	1076.55	539.20
Kentucky	10	767	412	506.75	676.35	981.00
Mississippi	26	1926	1895	2642.00	1481.55	1038.10
Tennessee River	16	1429	587	924.95	1267.00	1001.90
Totals	95	6845	4855	6744.10	5008.20	4839.45
Southeastern Union Conference						
Cumberland	11	697	271	519.30	522.50	904.13
Georgia	19	1517	899	1958.80	979.07	1013.20
North Carolina	16	1712	965	1830.50	1797.10	838.85
South Carolina	6	529	418	736.85	634.85	1150.65
Florida	16	797	339	1049.25	1903.10	251.55
Totals	68	5252	2892	6094.70	5837.25	4158.38
Southwestern Union Conference						
Arkansas	13	1097	314	1177.20	1031.70	2137.55
Oklahoma	27	2600	1680	6662.50	3729.55	3202.00
West Texas	6	458	242	1042.95	1064.90	271.00
South Texas	11	946	383	1412.05	1053.45	...
North Texas	31	4021	1870	6268.35	4875.90	6260.60
New Mexico .....	...	...	...	...	257.85	295.20
Totals	88	9122	4489	16563.05	12013.35	12166.35
Central Union Conference						
North Missouri	6	514	263	644.30	1031.75	...
Southern Missouri	10	798	290	824.80	588.05	1043.65
Colorado	3	102	33	130.80	843.30	...
Western Colorado .....	...	...	...	...	...	245.95
Nebraska	9	513	105	349.80	335.35	1210.05
Wyoming .....	...	...	...	...	...	744.00
East Kansas	7	277	54	232.15	1278.40	1645.45
West Kansas	6	250	58	215.75	...	...
St. Louis Mission .....	...	...	...	...	...	...
Totals	41	2454	803	2397.60	4076.85	4889.10

An Encouraging Report

THE report of the Southern Union Conference for May is very encouraging. By a glance at the figures for May of 1910 and 1911, we gather the following facts:—

One year ago, 75 agents in five weeks reported 7,405 hours. This is an average of 98 hours an agent for the month of five weeks, or 19 hours a week for each agent. The total sales reported for the month were \$12,013.35,—an average of \$160.17 for each agent for the month, or \$1.62 an hour.

In May, 1911, we closed our report on the twenty-sixth, giving us only four weeks for the month; while last year, as stated above, we had five weeks. Eighty-eight agents report a total of 9,125 hours, an average of 103 hours for the month for each agent,—or nearly 26 hours a week for each agent for the four weeks. The total sales for the month are \$16,563.05,—a gain of \$4,550.70 over May of last year,—and this was done in four weeks, while last May we had five. This means \$188.21 for the month for each agent, or \$1.81 an hour.

Thus you see we have more agents, more hours' work for the agent, and larger sales an hour, than one year ago.

W. W. EASTMAN.

Suggestive Program for Fourth Sabbath Service¹

(July 22, 1911)

OPENING SONG: No. 387, "Christ in Song."

SCRIPTURE READING.

PRAYER.

SECOND SONG: No. 607, "Christ in Song."

FIRST READING: "A Plea for Larger Sabbath-School Attendance and for Daily Study of the Sabbath-School Lessons."

SECOND READING (assigned to different ones): "Common Excuses Expressed in Word or Action."

DISCUSSION of points in the reading, and of how the interest in the Sabbath-school may be increased.

MONTHLY REPORT of missionary work.

PASSING REPORT BLANKS.

TAKING COLLECTION.

CLOSING SONG: No. 320.

Note to the Elder or Leader

(Not to be read publicly)

THE reading entitled "Common Excuses" may be presented impressively by assigning portions to different persons. One person may give all the excuses, and others read the replies; or persons may be assigned to read both excuses and replies.

At the close of the reading, take time to discuss the different points, and then plan for such follow-up personal work as will result in every believer attending the Sabbath-school with a well-learned lesson.

Where teachers' meetings are held, this matter might also profitably be considered at the teachers' meeting. The studies which we are now following in the book of Acts afford an excellent opportunity for arousing a deeper interest in missionary work among the members of the church.

¹ Believing that it would be good home missionary work to devote one fourth Sabbath to a consideration of the importance of the Sabbath-school, we invited the corresponding secretary of the General Conference Sabbath-school Department to furnish the matter for the July program. We believe the consideration of this subject, as presented, will result in much good to our Sabbath-schools.

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Northern Union Conference						
Iowa	5	569	135	\$ 462.15	\$ 607.45	\$1058.10
Minnesota	6	693	256	667.90	427.25	789.90
North Dakota	4	565	354	984.45	1265.75	1324.75
South Dakota	6	421	158	547.13	1135.75	1498.50
Totals	21	2248	903	2661.63	3436.90	4680.25
Pacific Union Conference						
California-Nevada	1	98	48	158.00	....	654.15
Arizona	2	124	141	431.20	....	147.65
S. California (3 weeks)	4	338	111	478.50	....	1641.00
Utah	....	....	....	....	....	....
Central California	2	80	20	70.25	....	....
California Coast	5	225	103	336.00	....	....
Totals	14	865	423	1473.95	....	2442.80
North Pacific Union Conference						
Western Washington	5	120	....	448.35	565.30	1839.10
Upper Columbia	4	150	81	300.25	1011.35	1947.80
Western Oregon	4	190	53	169.25	537.25	75.75
Southern Idaho	2	226	46	217.20	....	330.30
Montana	7	339	157	426.85	147.50	1612.55
Southern Oregon	6	356	109	672.87	....	....
Totals	28	1381	446	2234.77	2261.40	5805.50
Western Canadian Union Conference						
Alberta	5	277	72	335.80	340.70	322.00
Manitoba	....	....	....	....	752.60	1345.90
British Columbia	1	150	30	141.30	453.65	44.55
Saskatchewan	3	347	141	515.50	1104.00	917.40
Totals	9	774	243	992.60	2650.95	2649.85
Foreign Union Conferences and Missions						
British	59	3782	1457	4534.63	5275.53	5319.34
Australasian	62	4546	1926	8076.24	5843.87	5721.82
South Africa	13	905	389	1977.28	2536.16	....
India Mission	2	340	....	150.32	104.18	....
West German	122	12122	....	3657.16	6772.72	812.75
East German	110	10526	....	2831.11	6269.08	....
Scandinavian	61	8099	5602	4110.21	4909.68	6000.00
Russian	34	....	....	1401.42	2260.31	938.33
Latin	12	2008	4014	600.21	679.25	204.00
West Indian	2	63	124	235.15	3856.49	....
Brazil	10	800	....	530.38	407.04	....
South America	20	1319	320	1590.86	1517.75	400.00
Mexican Mission	12	644	226	528.29	563.57	569.57
Philippines	2	300	155	263.12	....	....
Levant Union	15	1707	....	148.33	29.73	....
Siberian	4	....	....	76.86	....	....
Korean	....	....	....	22.24	....	....
Totals, North American union conferences				\$51189.97	\$45298.22	\$53006.13
Totals, foreign union conferences and mission fields				30733.81	41,025.36	27965.81
Grand totals				\$81923.78	\$86333.58	\$82971.94

Comparative Summary

	1906	1907	1908	1909	1910	1911
Jan.	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65
Feb.	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57
March	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56
April	24,000.00	35,276.76	43,853.29	55,109.54	64,042.39	73,548.31
May	37,000.00	51,097.51	67,455.44	82,971.04	86,333.58	81,923.78
June	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05	....
July	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12	....
August	36,555.39	46,590.68	66,946.38	71,652.97	90,821.73	....
Sept.	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65	....
Oct.	26,382.61	40,646.45	62,719.91	52,670.03	62,334.58	....
Nov.	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68	....
Dec.	29,756.47	25,361.54	39,873.18	45,759.73	54,663.93	....
Totals	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	\$848,690.83	....

A Plea for Larger Sabbath-School Attendance and for Daily Study of the Sabbath-School Lessons

(First Reading)

A FEW years ago the following statement, uttered by a very faithful laborer of wide experience, was printed in one of our papers:—

"I solemnly believe that if a person is so situated that he can study the lesson and attend the Sabbath-school, and does not do so, he will never attain to such knowledge of God as will bring to him eternal life."

At first thought it may seem as if this is a very extreme view, but the idea is worth consideration. A spirit of indifference to the Sabbath-school has crept into the minds of many of our people, and in nearly every church there are those who habitually absent themselves from the Sabbath-school, or else are very irregular in their attendance. While our Sabbath-schools need and should have the presence and help of every believer, the need is not wholly on one side. Those who are carelessly depriving themselves of this means of grace may be turning away from that which might be to them a "savor of life unto life."

The Sabbath-school is the church organized and equipped for the systematic study of the Word of God. There is no service that equals it in giving opportunity for individual study and training. That any Christian should ever complete the course is absurd. Can any one deliberately or carelessly turn from the Sabbath-school, and cut himself off from its service and influence, and from the study of the Bible lessons which are engaging the attention of a large number of the people of God, and not suffer a loss that is material? Can we really estimate the possible loss? No portion of the Scriptures can become so familiar to any one that he will know all there is of God in any text, so that study can reveal nothing more.

The value of a careful, thorough study of the Sabbath-school lessons week by week through a series of years can not easily be estimated. That which is heard or read but once is soon forgotten. But in the Sabbath-school lesson we have a portion of Scripture adapted in its form and arrangement for individual home study, for class recitation, and for review. If the week's study is thorough, and the Sabbath-school hour properly used, the mind is indelibly impressed with the truths of that lesson.

The Sabbath-school is our pioneer organization. We have Sabbath-schools before we have churches. It is a work that touches our nearest and dearest interests; it should reach every home and every member of the home. Its influence extends into all lands, and to the islands of the seas. Unquestionably the Sabbath-school is one of the leading factors in molding, establishing, building up, and making permanent and sure our denominational work. No other public service affords to those of all ages so excellent an opportunity for a study of the things of God.

We appeal to every family and to every person in our ranks to study the Sabbath-school lessons and connect with the Sabbath-school work. If you are within reach of a school, let no trivial thing hinder your prompt and regular attendance. If you are isolated, send for

a Lesson Quarterly, and for the lesson papers for your children, and in the fear of God unite in the study of the lessons. Let us have a revival of the old-time spirit of Bible study. And the study of that Word will surely be "the power of God unto salvation to every one that believeth."

MRS. L. FLORA PLUMMER.

Common Excuses Expressed in Word or Action

Answers Compiled From the Writings of Mrs. E. G. White

(Second Reading)

I think the Sabbath-school is for the children.

"The Sabbath-school work is important, and all who are interested in the truth should endeavor to make it prosperous."—*Testimonies for the Church*, Vol. V, page 127.

"The Sabbath-school affords to parents and children a precious opportunity for the study of God's Word. But in order to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach."—*Sabbath School Worker*, April, 1885.

"Parents should feel it a sacred duty to instruct their children in the statutes and requirements of God as well as in the prophecies. They should educate their children at home, and should themselves be interested in the Sabbath-school lessons. By studying with the children, they show that they attach importance to the truth brought out in the lessons, and help to create a taste for Bible knowledge."—*Review*, Oct. 21, 1884.

I have not time to study the Sabbath-school lesson.

"Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents as well as children will receive benefit from this study."—*Sabbath School Worker*, April, 1885.

"There are many children who plead a lack of time as a reason why their Sabbath-school lessons are not learned; but there are few who could not find time to learn their lessons if they had an interest in them. Some devote time to amusement and sight-seeing; others, to the needless trimming of their dresses for display, thus cultivating pride and vanity. The precious hours thus prodigally spent are God's time, for which they must render an account to him. The hours spent in needless ornamentation, or in amusements and idle conversation, will, with every work, be brought into judgment."—*Testimonies for the Church*, Vol. II, pages 188, 189.

"Young and old neglect the Bible. . . . Especially are the young guilty of this neglect. Most of them are ready, and find plenty of time, to read almost any other book. But the Word that points to life, eternal life, is not perused and daily studied."—*Id.*, Vol. I, p. 135.

I attend the church services regularly. I do not regard the Sabbath-school as very important.

"God would have those who profess to be his followers thoroughly furnished

with proof of the doctrines of his Word. When and where can this be better obtained than in youth at the Sabbath-school? Parents should in no case treat this matter indifferently."—*Review*, Nov. 28, 1878.

"The Bible lessons which are taught in our schools are of far greater consequence than many now discern. These children will have to meet in the near future the heresies and fables that abound in the Christian world. Instruct the youth with simplicity but great thoroughness. Our work must stand the test of the judgment."—*Sabbath School Worker*, April, 1886.

We plan to study our lessons; but extra work, sewing, and visitors interfere so that we do not.

"Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature; dispense with all unnecessary sewing and with needless provision for the table, but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the Word of God. . . . Do not break up your home class for callers or visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more important to obtain a knowledge of God's Word than to secure the gains or pleasures of the world."

"If the time that is worse than wasted in gossip, in ministering to pride, or for the gratification of appetite, were devoted with equal interest to the study of the Bible, what encouragement would be given to our Sabbath-schools! But when parents are more anxious to have their children fashionably dressed than to have their minds stored with the truths of God's Word, the children themselves will soon learn to regard dress and display as of more consequence than the things which concern their salvation."—*Sabbath School Worker*, April, 1885.

My children must have their day-school lessons, and we have little time left for other study.

"Even greater care should be taken by the parents to see that their children have their Scripture lessons, than is taken to see that their day-school lessons are prepared. Their Scripture lessons should be learned more perfectly than their lessons in the common schools. If parents and children see no necessity for this interest, then the children might better remain at home; for the Sabbath-school will fail to prove a blessing to them."—*Testimonies for the Church*, Vol. II, pages 188, 189.

"There is no reason why Sabbath-school lessons should be less perfectly learned by teachers or pupils than are the lessons of the day-school. They should be better learned, as they treat of subjects infinitely more important. A neglect here is displeasing to God."—*Sabbath School Worker*, April, 1885.

My memory is so poor I can not learn my lesson.

"Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth. And the habit will prove a most valuable aid to

religious growth."—*Sabbath School Worker, April, 1885.*

"While your hands are engaged in labor, if you desire to become intelligent in spiritual things, if you desire to have your mind directed heavenward, you might commit to memory texts or portions of the Scriptures, and thus train your mind to dwell upon things that are pure and lovely. . . . The students in our schools should aspire to higher knowledge. Nothing will so help to give them a retentive memory as a study of the Scriptures."—*Testimonies for the Church, Vol. VIII, page 156.*

I do not need to study the lesson, for in the class I can read the lesson from the Quarterly.

"In some schools, I am sorry to say, the custom prevails of reading the lesson from the lesson sheet. This should not be. It need not be, if the time that is often needlessly and even sinfully employed, were given to the study of the Scriptures."—*Sabbath School Worker, April, 1885.*

"Make the Word of the living God your lesson book."—*Testimonies for the Church, Vol. VI, page 166.*

"Throughout the world there should be a reform in Bible study; for it is needed now as never before. As this reform progresses, a mighty work will be wrought."—*Id., page 131.*

The Sabbath-school lessons seem like an old story to me.

"In the Scriptures thousands of gems of truth lie hidden from the surface-seeker. The mine of truth is never exhausted. . . . Every day you should learn something new from the Scriptures."—*Id., Vol. V, page 266.*

"The Christian is required to be diligent in searching the Scriptures, to read over and over again the truths of God's Word."—*Id., page 273.*

"If the Word of God were faithfully studied by all who profess to believe the truth, they would not be dwarfs in spiritual things."—*Id., Vol. IV, page 312.*

I need my children's help with the work all the time outside of day-school hours.

"The home should be made a school of instruction, rather than a place of monotonous drudgery. The evenings should be cherished as precious seasons, to be devoted to the instruction of the children in the way of righteousness. But how many children are sadly neglected! They are not educated in the home, that they may comprehend the truth of God, and are not trained to love justice and to do judgment."—*Sabbath School Worker, August, 1896.*

"Whatever else is taught in the home or at school, the Bible, as the great educator, should stand first. If it is given this place, God is honored, and he will work for you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents have themselves to blame if they do not make it intensely interesting to their children."—*Testimonies for the Church, Vol. V, page 322.*

I expect the Sabbath-school teacher to do the work of teaching my children the Bible.

"While it is essential that wise, patient efforts should be made by the teacher, the work must not be left altogether to the Sabbath-school and church worker, but it must find its foundation and support in the work of the home. Parents

have a sacred responsibility and charge committed to them, and they are called upon to keep their charge, to bear their responsibility in the fear of God, watching for the souls of their children as they who must give an account. . . . The responsibility which God has given to men and women as parents, many have shifted from themselves to the Sabbath-school worker and to the church influence. But each instrumentality has its work, and parents who neglect their part will be weighed in the balances and found wanting."—*Sabbath School Worker, April, 1889.*

"Let parents do their part, not only helping the children in their studies, but becoming familiar with the lessons themselves. The Bible is our text-book. Parents, teachers, and scholars need to become better acquainted with the precious truths contained in both the Old and the New Testament."—*Sabbath School Worker, July, 1885.*

MRS. L. FLORA PLUMMER.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

Maine, Norridgewock Sept. 1-10
Northern New England Aug. 24 to Sept. 3

CANADIAN UNION CONFERENCE

Quebec, South Stukely Aug. 25 to Sept. 3

CENTRAL UNION CONFERENCE

Nebraska (local), Palmer July 24-30
South Missouri, Springfield Aug. 3-13
East Kansas, Fort Scott Aug. 10-21
Colorado, Denver Aug. 17-27
Nebraska (local), Norfolk Aug. 21-27
North Missouri, Hamilton Aug. 24 to Sept. 3
West Kansas, Wichita Aug. 31 to Sept. 10
St. Louis Mission Field Sept. 6-13
West Colorado Sept. 14-24

COLUMBIA UNION CONFERENCE

West Pennsylvania, Ford City Aug. 10-20
Ohio, Wooster Aug. 17-27
Virginia, Richmond Aug. 24 to Sept. 3
New Jersey, Trenton Sept. 7-17
Chesapeake Sept. 14-24
West Virginia, Parkersburg, Sept. 28 to Oct. 8

LAKE UNION CONFERENCE

Indiana, Indianapolis Aug. 3-13
West Michigan, Muskegon Aug. 17-27
Northern Illinois Aug. 24 to Sept. 3
North Michigan, Traverse City
 Aug. 24 to Sept. 3
Southern Illinois, Shelbyville
 Aug. 31 to Sept. 10
East Michigan Sept. 7-17

NORTHERN UNION CONFERENCE

Iowa Aug. 23 to Sept. 3

PACIFIC UNION CONFERENCE

California, Oakland July 6-16

SOUTHEASTERN UNION CONFERENCE

South Carolina, Woodruff July 20-30
North Carolina, High Point Aug. 3-13
Georgia, Forsyth Aug. 10-20
Cumberland, Lenoir City, Tenn.
 Aug. 24 to Sept. 3
Florida, Sanford Sept. 28 to Oct. 9

SOUTHERN UNION CONFERENCE

Louisiana, Baton Rouge July 27 to Aug. 6
Alabama, Decatur Aug. 3-13
Kentucky Aug. 17-27
Mississippi Aug. 31 to Sept. 10
Tennessee River Sept. 7-17

SOUTHWESTERN UNION CONFERENCE

Texas Aug. 3-13

West Texas Aug. 10-20
New Mexico, Corona Aug. 17-27
Oklahoma Aug. 24 to Sept. 3
Arkansas, Fort Smith, Sept. 7-17
South Texas Nov. 2-12

WESTERN CANADIAN UNION CONFERENCE

Saskatchewan (North), Nokomis, July 4-9
Alberta, Didsbury July 13-23
Saskatchewan (South), Pense July 25-30

European Division

WEST GERMAN UNION CONFERENCE

Belgium July 19-23

GENERAL CONFERENCE COMMITTEE BIENNIAL COUNCIL

Friedensau, Germany July 4-16

EAST GERMAN UNION MEETINGS

Friedensau, Germany July 6-16, afternoons

LATIN UNION CONFERENCE

Roman-Swiss and Latin Union July 18-23
France and Holland July 26-30
Barcelona Aug. 1-5

BRITISH UNION CONFERENCE

North England Aug. 3-8
Scotland Aug. 10-13
Ireland Aug. 17-29
Wales Aug. 24-27
South England Aug. 31 to Sept. 5



Notice!

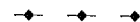
THE annual conference and camp-meeting of the Cumberland Conference will be held in Lenoir City, Tenn., August 24 to September 3.



Alberta Conference

NOTICE is hereby given that a meeting of the Alberta Conference of Seventh-day Adventists will be held July 17, 1911, at 11 A. M., on the camp-ground in Didsbury, Alberta, for the transaction of such business as should properly come before the association.

C. A. BURMAN, *President*;
F. L. HOMEI, *Secretary*.

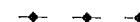


Louisiana Conference Association

THE regular annual meeting of the constituency of the Louisiana Conference Association of Seventh-day Adventists, will be held at Baton Rouge, La., July 31, 1911, at 10 A. M., for the election of a board of trustees, and for the transaction of such other business as may properly come before it.

The accredited delegates to the Louisiana Conference of Seventh-day Adventists (unincorporated) are members of the above-mentioned constituency.

E. L. MAXWELL, *Chairman*;
E. H. REES, *Secretary*.



The Louisiana Conference

THE tenth regular session of the Louisiana Conference of Seventh-day Adventists will be held this year in connection with the annual camp-meeting at Baton Rouge, La., July 27 to August 6. Each church in the conference is entitled to one delegate without regard to membership, and one additional delegate for each fifteen members. Delegates should be selected, and the conference secretary, Mrs. C. A. Saxby, Woodlawn, La., notified in good time. Tents will be provided for all, at the usual rates, and a dining-room will be operated by the conference. Bedding should be brought, as it will be difficult to secure it on the ground.

Very important matters, vital to the interest of the conference, will be considered at this meeting, and it is hoped that there will be a full delegation present. Come praying and believing, and God will not suffer us to be disappointed in making this the best camp-meeting that we have ever held.

E. L. MAXWELL, *President*.

North Carolina Conference

THE eleventh annual session of the North Carolina Conference will be held at High Point, N. C., in connection with the camp-meeting, Aug. 3-13, 1911, for the election of officers and the transaction of such other business as may properly come before the meeting. The first meeting will be held for the organization of the conference and the selection of committees, at 9 A. M., August 4.

GEO. M. BROWN, *President*;
M. H. BROWN, *Secretary*.

Cumberland Conference Association

THE Cumberland Conference Association of Seventh-day Adventists (a corporation of Tennessee) will hold its annual meeting at Lenoir City, Tenn., in connection with the camp-meeting, Aug. 24 to Sept. 3, 1911. The first meeting will be held at 10:30 A. M., Wednesday, August 30. This meeting will be for the election of officers and the transaction of such other business as may properly come before the association.

P. G. STANLEY, *President*;
CYRUS SIMMONS, *Secretary*.

Cumberland Conference

THE eleventh annual session of the Cumberland Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Lenoir City, Tenn., Aug. 24 to Sept. 3, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first business meeting of the conference will be held August 25, at 9 A. M.

The constituents of this conference consist of the members of churches in this territory. Each church is entitled to one delegate for the organization, and one for each additional ten members. Delegates should be elected by the churches as soon as possible, and their names forwarded to the conference secretary.

P. G. STANLEY, *President*;
ANNA KIMLIN, *Secretary*.

Meeting of the Members of the Ontario Conference of Seventh-day Adventists

NOTICE is hereby given that a special session of the Ontario Conference of Seventh-day Adventists will be held at the church of the Seventh-day Adventists on the south side of Awde Street west of Dufferin Street in the city of Toronto at 2:30 P. M., Wednesday, July 12, 1911, for the purpose of obtaining the approval of the members of the conference to an agreement entered into by the trustees of the conference for the sale to Robert Taylor and Edward Taylor Musson, for the sum of thirteen thousand dollars, of the property of the conference known as the Lornedale Academy; being that part of Lot 10 in the Third Range from Lake Ontario in the Late Indian Credit Reserve in the township of Toronto in the County of Peel, lying south of the Streetsville Gravel Road, and containing fifty acres more or less, and being more particularly described in the said agreement for sale, which agreement bears date the thirty-first of May, 1911, and provides for the payment of the purchase money as follows: One thousand dollars as deposit on the execution of the agreement; four thousand dollars on or before the eighteenth of July, 1911; and the balance at the expiration of five years from the date of the completion of the sale, with interest payable at five per cent half-yearly, such balance to be secured by a first mortgage to the trustees on the lands. And for the purpose also of obtaining the assent of the members of the conference to the deed of the said lands to the said Robert Taylor and Edward Taylor Musson, to be executed and delivered pursuant to the said agreement for sale and purchase.

Dated this first day of June, 1911.

M. C. KIRKENDALL, *Chairman*;
J. T. ERRINGTON,
J. T. SMITH,
T. H. NOBLE,
R. A. HEARD,

Executive Committee of the Ontario Conference of Seventh-day Adventists.

New Mexico Conference

THE second annual session of the New Mexico Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Corona, N. M., Aug. 17-27, 1911, for the election of officers for the coming year, and the transaction of such other business as may properly come before the conference at that time. The first meeting of the session will be called on Friday, August 18, at 9 A. M.

The churches should see to the election of their delegates, and send their names immediately to the conference secretary, R. L. Benton, Clovis, N. M. Each church is entitled to one delegate for the organization, and an additional delegate for each fifteen members or the major part thereof. Those desiring to rent tents should order at once from Frank Weeks, Box 286, Albuquerque, N. M.

H. L. HOOVER, *President*;
FRANK WEEKS, *Secretary*.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following—

Conditions

Any person unknown to the managers of this paper *must send with his advertisement satisfactory written recommendation.* The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

FOR SALE.—Three farms near the Seventh-day Adventist school at Viola, Idaho; also one small place of ten acres; easy terms. For particulars address J. W. Shields, Viola, Idaho.

COOKING OIL direct from refinery. Purely vegetable; healthful, odorless. Save middle-man's profit. Five-gallon can, \$3.65; 6 bl., 60 cents a gallon; ½ bbl., 62 cents a gallon. Address Lookout Cooking Oil Co., Chattanooga, Tenn.

WANTED.—At once, good man to work on dairy farm; must know how to do all kinds of work and be good milker. Wages from \$20 to \$30 a month, according to ability. Employment till November 1. A. H. Stiles, Dousman, Wis.

FOR SALE.—A Sinker-Davis sawmill. Thirty-inch top saw; forty-five-inch head blocks; patent dogs; skid boiler; high speed engine. Engine not fastened to boiler. Full description and price given on request. F. E. Worrell, Morgantown, Ind.

FOR SALE.—Forty-acre farm; 20 acres cleared; good orchard; good water; five-room house. Telephone on rural route; one-half mile from church and school; six miles from railroad. Price, \$1,000. Address J. H. Griffin, Route 3, Avinger, Tex.

HYGIENIC COOKING OIL.—A pure, nutritious vegetable shortening. Delicate in flavor, odorless, and healthful. Guaranteed by Dr. Godsmark under Pure Food Act of June 30, 1906, Serial No. 31284. Shipped direct from refinery, Louisville or New Orleans. Five-gallon can, \$4.50; ten-gallon can, \$8.50; half bbl. (32 gallons), 77 cents a gallon. Send all orders to Dr. Godsmark's Hygienic Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—Sanitarium Cooking Oil, pure, healthful, odorless; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; bbl. (50 gallons), 75 cents a gallon; ½ bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

SPECIAL OFFER.—Bible Mottoes—Beauties; 12 x 16; express prepaid; 500,000 on sale.—English, German, Spanish, Swedish, Danish, 200, \$7; 50 or 100, same rate. Post-cards free with Mottoes. Father and Mother lead. Hampton Art Company, Nevada, Iowa.

FOR SALE.—Prophetic Charts, hand painted on heavy cloth, in fast oil colors. These charts are similar to those exhibited by the undersigned at the General Conference in Washington, 1909. New illustrated catalogue about ready. Write to G. S. Vreeland, Graysville, Tenn.

NEW, inspiring Scripture Post-Cards, beautifully embossed, illustrated Hymns, Greetings, and Birthdays, assorted, post-paid, 10 for 10 cents; 100 for 90 cents. Elegant Floral Bible Mottoes (12 x 16), samples, 6 cents; 12, 65 cents; 50, \$2.25; 100, \$3.75; all prepaid. Stamps refused. Waterbury Specialty Co., Brandon, Wis.

FOR SALE.—Good Southern farm; seventy acres; half in woods and pasture; balance in variety of crops in excellent condition and cultivation; good garden and fruit; good markets. New house; good barns; fine spring of soft water. Stock and implements for sale. Immediate sale desired, as I am called to connect with our publishing work. Address, for full particulars, J. B. Greenwood, Greensboro, N. C.

Obituaries

BRADBURY.—Died at Turlock, Cal., Dec. 30, 1910, aged 1 year, 9 months, and 6 days, William C. Bradbury, second son of William C. and Clara Bradbury. We take comfort in the thought that this bud, which refused to open on earth, will soon burst into full bloom at the voice of Jesus. Funeral services were conducted from the home, Elder A. J. Osborne speaking words of comfort.

W. C. BRADBURY.

WALDI.—Died in Nukualofa, Tonga Islands, April 23, 1911, Henry E. Waldi, aged 6 years, 7 months, and 23 days. Henry was a good boy, gentle, affectionate, and kind to his little sister. He loved to hear the Bible read. He was loved by all who knew him, and his sudden death brought sadness to many hearts. His favorite song, "There'll Be Something in Heaven for Children to Do," was sung at the grave. Words of comfort, based on Jer. 31: 15-17, were spoken by the writer.

E. H. GATES.

MECHAN.—Mrs. Fiana Mechan was born in Richland County, Ohio, Jan. 25, 1844, and died at Prattville, Mich., June 17, 1911, aged 67 years, 5 months, and 22 days. On hearing present truth, she accepted it, with her husband, more than thirty years ago. She died trusting in her Saviour and in the hope of his soon coming. The funeral was held June 20 in the Dunkard church at Primrose, Ohio, and was largely attended by sympathizing friends and neighbors. The services were conducted by the writer. Text, Job 14: 14.

D. P. WOOD.

ORDWAY.—Sister Mary Ordway (née Rogers) was born in London, England, Feb. 16, 1844, and died at Keene, Tex., June 11, 1911, aged 67 years, 3 months, and 26 days. She came to America with her parents when she was five years old, and settled in Ohio. In 1880 she was united in marriage to D. F. Ordway. To this union were born three children, one of whom, a son, survives. In 1895 she, with her husband, accepted the truths of the third angel's message, in which she remained a firm believer to the end. The surviving members of the family, father and son, have the sympathy of the community in their bereavement. The funeral service was conducted by the writer, assisted by Prof. C. B. Hughes.

J. H. KRUM.



WASHINGTON, D. C., JULY 6, 1911

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ELDER K. C. RUSSELL left Washington last Thursday to attend the closing portion of the Western New York camp-meeting at Dunkirk.

WILL our church elders and company leaders please note that in this issue are published the readings for the regular fourth Sabbath service?

REDFIELD, S. D., has been chosen as the headquarters for our work in that State. Here will be located the school, the tract society office, and the conference office.

ELDER CLAUDE ACMOODY, who reports some progress in his efforts to regain his health, has been advised by his physician to seek a lower altitude than New Mexico. Accordingly, accompanied by his mother, he will soon leave for Southern California, expecting to locate at Long Beach.

We are glad to note the name of Dr. Ernest Wilfred Ingle among the graduates of the Northwestern University (Chicago) Medical College. Brother Ingle is from South Africa, and he will doubtless return to that field ere long.

ELDER I. H. EVANS writes that he was expecting to leave Korea for the Friedensau Council, June 16, over the Siberian route. In the same letter he tells of the intended sailing of Brother Culhane and wife, and Brother Cush Sparks and family, June 19, for the States.

A WELL-EDITED issue of the *Australasian Record* comes to us, labeled "Students' Number." The Avondale students were responsible for this issue, its editing, proof-reading, and printing, all of which is certainly a recommendation of the good work being done at the school.

JOHN BROWN, who has been doing excellent work in Mexico in the circulation of literature, has answered an earnest call from Spain to pioneer the book work in that needy field. He passed through Washington last week, sailing from New York on Wednesday, June 28. He will also attend the Friedensau council.

E. C. BOGER and wife, of Arizona, spent a few days in Washington on their way out to British Guiana. They sailed Thursday of last week. Brother and Sister Boger go to take the superintendency of the work in British Guiana. Brother Boger takes the place of Brother O. E. Davis, who plans to leave that field with his family sometime in August.

THE conferences which are taking up the work of sending the magazine *Liberty* to their public-school teachers are the following: Mississippi, Arizona, North Dakota, North Michigan, West Michigan, East Michigan, Southern Illinois, Arkansas, West Pennsylvania, Wyoming, Greater New York, North Carolina, Tennessee River, Louisiana, Northern Missouri, Western New York, South Carolina, Upper Columbia, Central California, Ohio, and Minnesota. This is one of the most effective lines of missionary work that can be engaged in, and we wish the list might include every conference in America.

THE cover design and prospectus of the first issue of our new French magazine, *La Sentinelle*, has reached this Office. The design is a striking one, and well represents the various features of the work of this message. It is intended that this magazine shall be a medium for the proclamation of this truth, particularly among the French-speaking inhabitants of the United States and

Canada. *La Sentinelle* is to be a quarterly, and while the price is ten cents a single copy, any number from five to forty can be obtained at five cents a copy, and fifty or more copies at four cents a copy. Will not our readers who have French-speaking neighbors order a liberal supply of this magazine to be used in missionary work among them? In communities where there are considerable numbers of that nationality, agents should do well in selling this journal. Order of International Publishing Association, College View, Neb.

A Car-Load a Month

A GLANCE at our records shows that this Office has shipped out during the first six months of this year an average of more than one car-load of books every month. Vacation season is now here, and scores of student canvassers are in the field, greatly augmenting, and in some instances doubling, the regular force of canvassers. The evidences are that the next few months, at least, our shipments will be very much larger than at any time in the past. Let us thank God, and take courage. There is still room for scores of other consecrated men and women who can do excellent service for the Master in selling our literature.

WORD comes from North India that an old native, Brother Last, our only Sabbath-keeper in the Panjab district, died in prison as the result of injuries inflicted when incarcerated. He lived in a section where Mohammedanism prevails, and being accused superstitiously of causing the death of a mother and child in the upper rooms of the same house where he lived (although they both died from natural causes), he was bound by several Mohammedans, and turned over to the police with the untruthful tale of his crime. The police beat him in such an inhuman manner that five days later he died in his cell. He was not even permitted the services of his wife, who begged of them to release him, as she saw that he could not live. He was buried by the prison authorities.

BROTHER G. W. AMADON, one of the pioneers in this cause, speaks thus in reference to the REVIEW AND HERALD:—"I want to express my appreciation for the many good things that appear in the REVIEW AND HERALD from week to week. I do not see how our brethren and sisters can get along without it. How cheering are the things brought out in the World-Wide Field department week by week! Besides these good reports are many other precious things in each issue."

Brother Amadon was one of the workmen in the Review Office when this paper was gotten out on the old Washington hand-press in Rochester, N. Y. He feels he can not keep abreast with the message now without the REVIEW. If this same sentiment, or principle, of Brother Amadon's were shared by many who are not now reading the excellent things found in the REVIEW week by week, there would be not only many more papers needed to supply the demand, but greater interest would be manifested in the advancement of the cause throughout the world.